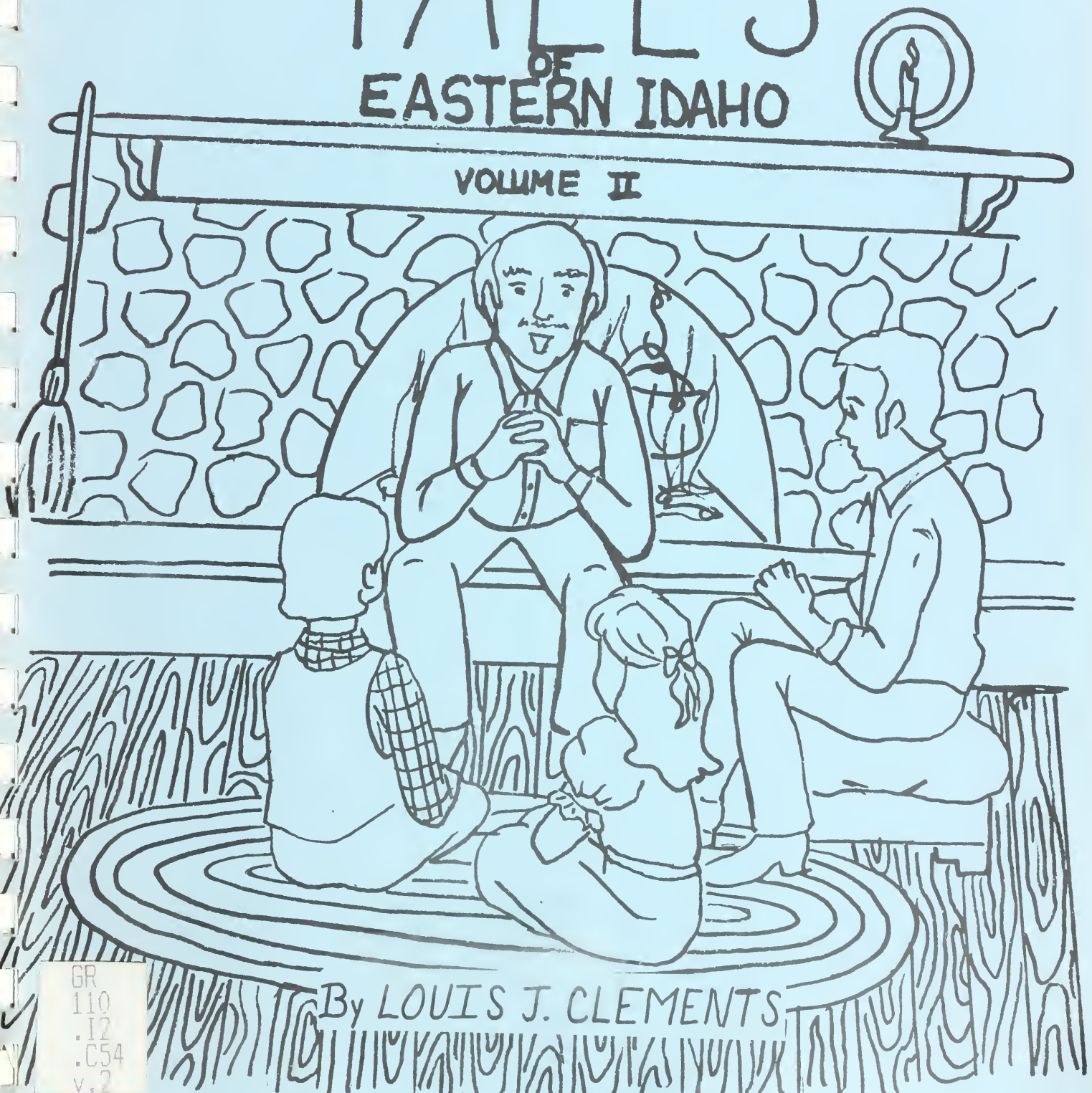
CAMPFIRE TALES OF EASTERN IDAHO

VOLUME II



By LOUIS J. CLEMENTS

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CAMPFIRE TALES

OF

EASTERN IDAHO

VOLUME II

Louis J. Clements

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TABLE OF CONTENTS

INTRODUCTION

CHAPTER

1. Mountain Man and Fur Trade 1-13
   a. Hugh Glass 1
   b. Jedediah Smith 2
   c. Pierre's Hole Rendezvous 3
   d. Nathaniel Wyeth 5
   e. Fort Hall 6
   f. Christopher (Kit) Carson 7
   g. Captain Bonneville 8
   h. John C. Fremont 9
   i. Fur Trade - Modern 10
   j. Osborne Russell 11

2. Fred T. Dubois in Idaho 14-20
   a. Fred T. Dubois 14
   b. Dubois as Marshall 15
   c. Dubois and the Mormons 16
   d. Dubois in Congress as Idaho's Delegate 18
   e. Idaho's Delegate Makes Good 19

3. Idaho Cowboys and Outlaws 21-27
   a. Making a Reputation 21
   b. Butch Cassidy 22
   c. The Wild Bunch 23
   d. Teton Valley Outlaws 24
   e. Coyote Bill 25
   f. More On Butch Cassidy 26

4. Tales - Part I 28-35
   a. The Reluctant Governor 28
   b. Idaho's Shape 29
   c. The Gambolling Profession in Idaho 30
   d. The Flintlock Rifle 31
   e. Wild Horses 33
   f. Mining Problems 34

5. More Mountain Men 36-43
   a. Jim Beckwourth-Black Mountain Man 36
   b. A Fur Trapper Christmas 37
   c. Trapper Social Life 38
   d. Jackson Hole 39
   e. Joe Meek 40
   f. John Colter 42

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6. Agriculture In Eastern Idaho 44-49
   a. Dairying In Rexburg 44
   b. Lloyd E. Hill 45
   c. Chesterfield, Idaho 47

7. Tales - Part II 50-60
   a. The Grizzly Bear 50
   b. The Birth Of An American National Holiday 51
   c. U. S. Cavalry - Camels 53
   d. Merle Wells Speaks on Museums 54
   e. The Hunting of the Buffalo 55
   f. Homesteading With The Elk 57
   g. Horses and Horsemen 58

8. Tales - Part III 61-71
   a. How Hard Does The Wind Blow In The West 61
   b. Eastern Idaho Pioneer Life 62
   c. Island Park Treasure 64
   d. Deep Creek - Lidy's Hot Springs 65
   e. Nomenclature 66

9. Agriculture - Part II 72-79
   a. Pre-1914 Farm Machinery In Eastern Idaho 72
   b. Madison County Livestock Enterprise 77

10. Tales - Part IV 80-87
   a. Hamilton Brothers 80
   b. Meek and Sublette 82
   c. Joe Meek's Bride 83
   d. Richard Leigh - Beaver Dick 83
   e. Twentieth Century Trapping 84
   f. The Rexburg Boat Club 86

11. Tales - Part V 88-97
   a. Conley Watts 88
   b. Rexburg Tabernacle 90
   c. Mudlake Jackrabbit 93
   d. Why The Eighteenth Amendment 95

12. Tales - VI 98-103
   a. Cress Creek Nature Area 98
   b. Harriman State Park Association 100
   c. Rinetti-Capitolo Cabin (Big Springs) 100
   d. Clark County 102

13. Cedar Point Independent School District # 3 104-112

14. Community Histories 113-122
    a. Newdale, Idaho 113
    b. The School At North Salem 117
    c. Mud Lake 118
    d. Labelle 120

INTRODUCTION

Not only is Idaho a vast state in territory but it has a tremendous heritage. It has a unique shape that has caused diverse growth experiences for citizens in each different part of the state. This year we are celebrating one hundred years of existence as a state. This volume of stories was compiled as a part of my contribution to the literature existing about the state of Idaho.

Idaho was settled in three different ways. Mining brought people into the northern and western areas of the state. Mormon emigration from Utah brought settlers into the eastern part of the state. The third area was the southern part and people came there because of the lands available due to irrigation provided by the Carey Act. These three different reasons for people coming to the state created a melting pot of personalities and background. Idaho, of today, is the result of this mixing of diverse heritage.

With a Centennial Celebration during 1990 each of the various areas in the state are going to be able to celebrate in their own fashion. The State will have statewide events to promote the event with each community celebrating in the way they feel would best be adapted to their area. Idaho's Centennial will long be remembered due to the efforts of the committees devoted to making this celebration the best.

I would like to thank the people listed below for their efforts to preserve Idaho's history. I found many articles of history written by them in the archives of the Upper Snake River Valley Historical Society library. I have placed them in this volume in an effort to see that their works are presented to the public. There is some very valuable information contained in these stories. What a wonderful group who have given of their time to gather this information.

Glenice Smith Anderson
Carl Bradshaw, Jr.
J. Leigh Chantrill
Theo Fullmer
Lloyd E. Hill
Jullie Holloway
Grant L. Jensen
Becky Jones
Edith Morgan Matsen
Colleen Munns
Mrs. O. J. (Myrtle) Neely
John W. Rushin
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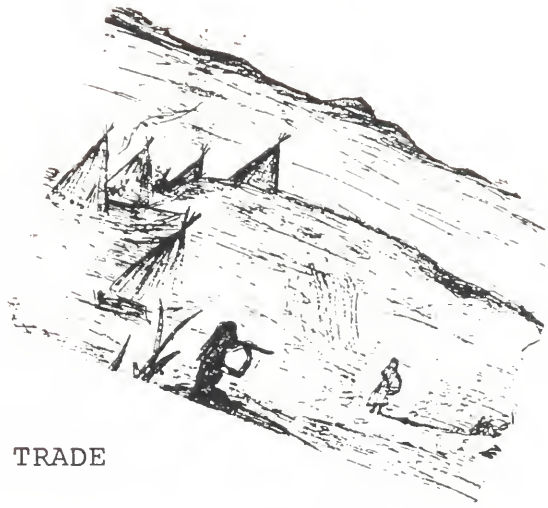
Mickey Tolman



I - MOUNTAIN MAN AND FUR TRADE

Hugh Glass

There are many stories of the strength and endurance of the mountain man but few of them can compare with the ordeal of Hugh Glass. In 1822, William Ashley and Andrew Henry teamed up to promote a fur trapping enterprise. They hired such men as Jedediah Smith, Jim Bridger, Jim Beckworth, David Jackson, William Sublette, Louis Vasques, Edward Rose, Thomas Fitzpatrick, and Hugh Glass. They left St. Louis and made their way to the mouth of the Yellowstone River. There they built a fort. Answering a call for help down river, they took part in the battle with the Indians and were making their way up the Missouri River when the following incident occurred.

Glass had been detailed to hunt for the main party. As he approached a dense thicket a huge bear came out and attacked him. He shot it, but one shot was not enough to stop the raging bear. It began to claw and rip at him. His shouts and the bear's growls brought the rest of the hunting party. They quickly disposed of the bear. Glass was a mangled picture of humanity.

As it was supposed that he would die soon Henry offered a sum of money and asked for two volunteers to stay behind to bury him. Jim Bridger and a trapper named Fitzgerald agreed to stay until he died.

Glass had been in many scrapes before and had always been able to get out of them alive. He had built up a reputation of having a charmed life but it looked as if his luck had run out.

Days passed with no change in Glass. The two men with him were becoming worried about prowling Indians. Fitzgerald was the experienced trapper. Bridger was only nineteen at this time and Fitzgerald was able to talk Bridger into abandoning the near lifeless Glass. They left the injured man, taking his rifle as proof of his being dead. They hurried to join Henry at the camp on the mouth of the Yellowstone River.

Glass had not been completely unconscious and knew that he had been deserted. He began to drag himself with the idea first of finding water and food and then to get help. After many days of slow movement, with thirst and hunger starting at him every day, he was found by some friendly Indians. They took him in and after several months had doctored him to his old self. The code of the trappers decreed that the lives of Bridger and Fitzgerald

belonged to Glass. He set out up the river with vengeance growing in his heart.

No doubt there were some superstitious trappers who felt they were in the presence of a ghost when Glass showed up at the Yellowstone camp. Bridger was at the camp and it was only at the pleading of Henry to overlook a mistake of youth that stopped Glass from killing him.

Fitzgerald was not at the camp and soon heard that Glass was after him. He grabbed a canoe and went down river. Soon after Glass was after him. This became one of the great river races.

Fitzgerald arrived at Leavenworth, Kansas, and joined the army there. Glass arrived shortly after. He explained his situation to the fort commander. He was told that his cause was just but that the pursued was now under the protection of the United States Army and that Glass would have to come back when the term of enlistment was up.

Glass gave up, for the time being, his idea of vengeance. He returned to the mountains to trap while waiting for Fitzgerald to be released from the army. While on a trapping expedition he was killed in an Indian battle and he was robbed of his revenge.

This story became one of the legends among the mountain men and every new man in the trapping trade was informed of the story to instill in his mind the need for loyalty to his partners.

Nothing was ever heard about Fitzgerald after this incident. Most likely he changed his name and went back east to work at some job not related to the fur trade. He would not have been welcome in the mountains as no one would have trusted him as a partner.

Jedediah Smith

By articles of agreement signed on the 18th of July, 1826, near the Grand Lake west of the Rocky Mountains (probably in Cache Valley,) William H. Ashley relinquished his interest in the fur business to three of his lieutenants, Jedediah S. Smith, David E. Jackson, and William L. Sublette. He agreed at this time to supply the new firm with merchandise and to market their furs.

According to Jedediah Smith's chief biographer, "During his eight years in the West, Jedediah Smith made the effective discovery of South Pass; he was the first man to reach California overland from the American Frontier, the first to cross the Sierra Nevada, the first to travel the length and width of the Great Basin, the first to reach Oregon by a journey up the California coast. He saw more of the West than any man of his time, and was familiar with it from the Missouri River to the Pacific, from Mexico to Canada."

In his first year in the West he had come by way of Green River through the Bear River Valley to the Snake River Plain. He was on a partial exploring and partial trapping trip. He moved northward across the Plain, up Birch Creek, and found Alexander Ross on the Lemhi River. After some discussion with Ross he decided to join the Hudson Bay group to visit their posts in the

Northwest to ascertain how strong they were there. He returned to Idaho with Peter Skene Ogden the following year. While in the Lemhi Valley with the Hudson Bay men deliberately dragging their feet, Smith and his men forged ahead through deep snow to get to the Snake River.

In the next few years Smith traveled all over the West. He got horses in California and drove them up towards Fort Vancouver at the mouth of the Columbia. They were stolen from him in Oregon by Indians, and by the time he reached the fort he was in bad shape. Dr. McLaughlin, of the fort, helped him and even sent men to recover some of his horses. This kindness of Dr. McLaughlin caused Smith to declare that he would abandon the Snake River Country to the Hudson Bay Company. In accordance with this, Smith and his two partners sold their business on August 4, 1830, to Thomas Fitzpatrick, Milton Sublette, James Bridger, Henry Faeb, and Baptiste Gervais.

Smith then moved his interest to the south of Idaho. On one of his many trapping expeditions Smith did not return. An Indian showed up at one of the forts on the eastern side of the Rockies one day with the gun and some of the personal belongings of Smith's. It was found that he had bought them from another Indian who told of their ambushing a small group of white men in the hills. This was all that was heard about this man who had made such a large imprint on the history of the West in so many areas.

The men who bought the fur company from Smith worked extensively in the Snake River area, but the 1830's saw a decline of the profits in the fur trade, until by 1840 there were few of the companies still working. Most of the trapping after that time was done by the independent trapper who was able to exist with the Indians and still trade his furs at the forts that began to spring up along the Oregon Trail.

Pierre's Hole Rendezvous

The Pierre's Hole Rendezvous received more publicity than any of the other meetings of the trappers in the era of their activity. There were no less than nine participants who wrote at full length regarding their experiences at this gathering. The gathering had been set for east of the Rocky Mountains, but due to pressure from the American Fur Company it was changed to get it into an area less controlled by one individual company.

W. A. Ferris of the American Fur Company said, "Pierre's Hole has been selected as a pleasant place for a general rendezvous by the Rocky Mountain Fur Company, Mr. Vanderburg, and ourselves. It receives its name from an Iroquois chieftain, who first discovered it and who was killed in 1827 on the source of the Jefferson River.

Osborn Russell described the area of the Rendezvous thusly: "This valley lies north and south in an oblong form, about thirty miles long and ten wide, surrounded, except on the north, by wild and rugged mountains; the east range resembles mountains piled on mountains and capped with three spiral peaks which pierce the

clouds....The Snake Indians called them 'The Hoary Headed Fathers.'"

Nathaniel Wyeth and William Sublette arrived at the Rendezvous on July 8, 1832. Wyeth recorded upon his arrival the presence of one hundred twenty lodges of the Nez Perce, eighty lodges of Flatheads, a company of ninety trappers under Mr. Dripps, of Dripps and Fontenelle of the American Fur Company, and one hundred men of the Rocky Mountain Fur Company.

After the general business of the gathering had been taken care of and the areas of the next year's hunt discussed, the groups began to break up. Wyeth and Sublette left the camp and soon discovered a line of Indians coming out of Teton Pass.

The Indians were Blackfeet and numbered some one hundred fifty men, women, and children. The Indians made peaceful overtures but a trapper and a Flathead Indian, who both had severe grievances towards the Blackfeet, rode forward and, under the flag of truce, slew one of the chiefs of the Blackfeet. The Indians at once set about to fight, as they felt they were facing a small group of men. Sublette had sent a rider to the main camp and soon there were swarms of reinforcements arriving at the scene.

The Blackfeet made themselves a fort of branches thrown up in front of a deep wood. From behind this fort they had some protection but the trappers were fighting from a relatively open position. Sublette took over the leadership of the trappers and soon there was an outpouring of fire. The battle raged for most of the day. During pauses in the firing the Indians of the two sides would talk to each other to hurl insults and try to scare the other side. During one of these pauses the friendly Nez Perce Indians interpreted some Blackfeet taunts to mean that a large force of Indians was attacking the main camp of the rendezvous. Immediately a large force of the men set out to help. It was the next morning by the time they returned with the news that it had been a false alarm.

Upon investigation of the breastwork that the Blackfeet Indians had been using, it was found to be empty. The Indians had slipped out in the night leaving their dead. The Blackfeet losses amounted to twenty-six men and the trappers lost thirteen. Seven of the trapper casualties were Nez Perce Indians. This battle has gone down in history as being the second largest between fur trappers and Indians.

The rendezvous in Pierre's Hole was one of the most important of those singular gatherings ever held in the mountains and it marked a turning point in the Rocky Mountain fur trade. A great change was beginning to come over the business. The field was no longer to the Rocky Mountain Fur Company alone. The powerful opposition of the American Fur Company had evidently come to stay. Nathaniel Wyeth had entered the country and although his present condition amounted to little there was no telling what a man of his energy might yet accomplish. Finally there was Captain Bonneville, backed by New York capitalists, invading the mountains with a formidable party.

Nathaniel Wyeth

Nathaniel J. Wyeth made his first appearance in the West in 1832 when he came to the rendezvous in Pierre's Hole. From there he had gone on across Idaho to Fort Vancouver. He had explored the Willamette Valley and knew of the possibilities of people being able to settle there. Upon his return in 1833 he had been filled with thoughts of starting a salmon industry at the mouth of the Columbia River. He had always been a successful businessman and it was not hard for him to get people interested in backing him for a business effort in the Oregon Country, especially since he had returned to the East with one hundred sixty-nine packs of beaver and the promise of being able to supply some of the fur companies at the next year's rendezvous. He organized the Columbia River Fishing and Trading Company to adopt Astor's earlier plan of trading on the Pacific.

On April 28, 1843, Nathaniel Wyeth left Independence with fifty-eight men. Two of the men were botanists, two were missionaries, and the rest were assorted trappers. They arrived at the Green River Rendezvous in the middle of June. The exact details of the agreement between Wyeth and the Rocky Mountain Fur Company have not been found, but after his arrival they refused to honor the contract for supplies Wyeth had brought to them. William Sublette had arrived at the Rendezvous before Wyeth presenting his claim to the Rocky Mountain men for debts owed to him. They had been forced to trade with Sublette and had few furs left when Wyeth arrived.

As a result, Wyeth had a surplus of supplies. With the knowledge that there were several fur companies working in the Snake River Valley, he decided to move there to establish a fort to trade with them. Upon arriving in the Snake River Valley, Wyeth set about to find a spot to erect a trading post. His journal entry of July 14, 1834, states, "Went down the river about three miles and found a location for a fort and succeeded and killed a Buffalo near the spot."

This does not seem like an appropriate statement when the importance of the fort to later travelers is considered. At the time Wyeth felt that the fort was going to be just a way to get rid of his supplies.

Wyeth left Fort Hall in August, 1834, and proceeded to follow the Snake River downstream on the north side. He finally crossed the river to continue his journey north to Walla Walla, Washington.

He moved down the Columbia River to build Fort William at the mouth of the Willamette River. Here he was a direct challenge to the British traders and they soon undercut his business. He had to eventually sell out to them. This ended Wyeth's ventures in the West as a fur trapper or businessman.

A good portion of the men who Wyeth had left at Fort Hall had become independent trappers. The change from being a company man to one that was free to make his own decisions was accompanied with a tremendous feeling of relief and joy.

Osborn Russell expressed his feelings by stating, "The time for which myself and all of Mr. Wyeth's men were engaged had

recently expired, so that now I was independent of the world and no longer to be termed a 'greenhorn'. At least I determined not to be so green as to bind myself to an arbitrary Rocky Mountain Chieftain to be kicked over hill and dale at his pleasure."

These men roamed at will over the country of Eastern Idaho trapping and then meeting at the rendezvous to sell their furs to one of the companies there.

Fort Hall

This story is a direct follow up on the preceding one about Nathaniel Wyeth. Wyeth's party wasted no time in getting their fort built just south of present day Blackfoot. On the 18th of July, 1834, Osborne Russell described the fort building by saying, "We commenced the fort, which was a stockade eighty feet square, built of cottonwood trees set on end, sunk two and one-half feet in the ground and standing about fifteen feet above, with two bastions eight feet square at the opposite angles. On the 4th of August the fort was completed."

The fort was named Fort Hall in honor of Henry Hall, the senior partner of Messrs. Henry Hall, Tucker, Williams, and Nathaniel Wyeth.

With Wyeth at Fort Hall was Reverend Jason Lee. On July 27the he conducted the first formal Protestant religious observance to be held in the vast interior lying west of the Rocky Mountains. The Hudson Bay people were worried about the presence of an American trading post so close to their own interest. McLoughlin, of the Hudson Bay Company, received word from his headquarters that he must endeavor to put Wyeth out of business by steady, well-regulated opposition. McLoughlin was the Hudson Bay man in charge of the whole Oregon Country. He was convinced, however, that Wyeth's whole enterprise was unsound and that there was no need to go to the expense of actively opposing it.

McLoughlin's forecast about Wyeth soon came true. Wyeth was soon having a hard time finding enough supplies to keep his enterprise going. Wyeth proposed withdrawing if the company would supply him for a time but Hudson Bay felt that they should oppose him with the idea of forcing him out. Under the action of McLoughlin, a compromise was met by which the Hudson Bay Company bought the fort from Wyeth in 1837. The total price paid to Wyeth by the company for Fort Hall came to eight thousand, one hundred seventy-nine dollars and ninety-eight cents.

The Hudson Bay Company wasted no time in taking over the fort. Suggestions were even made at this time to send men down the Colorado River to trap clear to California. Now that the company had a stronghold in the country, they wanted to get as much out of it as possible. In 1842-43 Fort Hall bought two thousand, five hundred beaver skins. In 1845-46 the fort bought one thousand, six hundred beaver skins and a few others bringing the total value of three thousand pounds. Things were not doing as well as the company wished, but they were able to maintain the

impression that as long as they were there the country was to be regarded as being British.

Fort Hall became an important place in the immigration towards the Oregon and California country. As early as 1844 the records kept at the fort showed that one thousand people had come through headed for Oregon and another two hundred headed for California. Hudson Bay Company's official policy was one to help immigrants only to the extent of being paid and polite. They did not go to the extent of affording accessaries to them. They continued to operate the fort after the 1846 Oregon Boundary question was settled and it was not until 1856 that they abandoned the fort because of the lack of trade and the Indian unrest that was beginning. In the treaty of July 1, 1863, for the, "Final Settlement of the Claims of the Hudson Bay and Puget Sound Agricultural Companies," Fort Hall was one of the posts for which the Hudson Bay Company claimed payment.

Fort Hall today is washed by the waters of the American Falls reservoir. The exact site of the fort has been determined by the unearthing of old wagon parts and relics by Ezra Meeker. It is about ten miles northeast of the mouth of the Portneuf River. In the spring when the water in the reservoir is high, the road to the fort and its monument is covered with water.

Christopher Carson

Christopher (Kit) Carson has received more fame from his being a guide to the army and to wagon trains than from his activities in the fur trade, but he did spend some years gaining experience in Eastern Idaho that was to help him later. In 1831 Carson was working with Fitzpatrick, of the Rocky Mountain Fur Company. He trapped up the Sweetwater River into Jackson Hole and then moved across Teton Pass, through Pierre's Hole, across the Snake River Valley to the head of the Salmon River. In the spring of 1832 he was trapping the Bear River. He moved over to the Green River and then turned south to go on to the Arkansas River.

By 1834 Carson was back in the Snake River Valley. He wintered at the forks of the Snake River near the Menan Buttes, some sixty miles above Fort Hall. Carson spent the spring of 1835 trapping on the Snake and Green Rivers. In September he set out on a circular trip that took him through the Yellowstone Park Country, along the Big Horn River, into the Three Forks Country of the Missouri River, and back across the mountains to the Snake River, where he wintered. In 1836 he made his way into the Great Basin of Utah.

In the latter part of 1836 Carson had all of his horses stolen from him while he was at Fort Hall. He searched the area in vain for the Indians responsible. He went from there to take part in the Horse Creek or Green River rendezvous. Then he joined up with an experienced group under Fontenelle to go into the Yellowstone area. By 1839 he was an experienced traveler as well as an accomplished trapper. He had traveled throughout the Northwest and some areas of the Southwest.

This year he spent in the vicinity of Fort Hall, trapping the Snake River, over into the Salmon River country, down to the Snake again, working the Raft River and Goose Creek. After returning to Fort Hall he moved northward to go into the Three Forks country again. It is no wonder that whenever anyone wanted an experienced guide to take them to areas in the West they would ask for Carson, or at least consult with him on the country to be traveled. He spent time moving around and getting acquainted with the land he was working. This was a valuable asset to him when the Army came to make explorations. These later experiences will be taken up with the entrance of John C. Fremont into the West. Carson was one of his guides.

Captain Bonneville

Benjamin L. E. Bonneville was educated at the West Point Academy. His military service took him to the frontier where he came in contact with the fur traders and trappers of the mountains. Here he formed his plans to explore the West and to enter into the trading business. He was able to obtain a leave of absence from the Army with the understanding that he would collect information about the Indians and the country. He had some strong financial backers in his venture and he had enough spirit for all concerned.

On May 1, 1832, Captain Bonneville took his departure from Fort Osage, on the Missouri River, to go inland to the wilderness. Most of the one hundred ten men that were with him were experienced hunters and trappers. Instead of taking the usual means of transportation with mules and packhorses, they took wagons. Bonneville felt this would save time in packing and unpacking at each evening stop.

Bonneville was headed for Pierre's Hole to join in the rendezvous for the year. He arrived about a month after the historic battle with the Blackfeet but still described the battle from the accounts that were given to him there. He moved through Pierre's Hole, down the Teton River, across the Snake River, past Mud Lake, up Birch Creek, to the headwaters of the Lemhi River. Here they met friendly Indians and decided to make their winter quarters on the Salmon River.

They built a temporary fortification and Bonneville divided the men. Twenty were to stay at the home base and the rest were divided into three brigades to do trapping in the area. It was a bad winter and food became scarce. Bonneville states, "Now and then there was a scanty meal of fish or wild fowl, occasionally an antelope; but frequently the cravings of hunger had to be appeased with roots, or the flesh of wolves and muskrats."

The Nez Perce that wintered with Bonneville continually amazed him with their religious principles. They would not hunt on their Sabbath Day. They had a religious ceremony before they went out to hunt. They were always able to exhibit great faith. He commented, "They are, certainly, more like a nation of saints than a horde of savages."

Bonneville's fort on the Salmon River was a full enjoyment of his wishes. He was there leading a hunter's life in the wilderness. Many of his trapping parties were harassed by the Blackfeet but no deaths were recorded in the time they spent in their winter quarters. He spent the time getting an accounting of the Indians and their way of life. In the spring he went down to the Green River to attend the rendezvous there and to give new assignments to his men who had been out trapping and were to meet him there.

This year Bonneville sent out one party of men who eventually got all the way to California in their travels. Bonneville himself spent the year in the Crow country around the Wind River Mountains in Wyoming. They then attended the next summer rendezvous at Bear Lake. From here he moved into Southern Idaho.

Bonneville spent considerable time trapping in the area and was continually on the move. At one time he went up to Fort Walla Walla in Washington to check on the Hudson Bay Company progress, but returned quickly as he was refused supplies there.

On the 22nd of June, 1835, Bonneville moved to the Wind River area. From there he continued eastward to end his mountain career. When asked of his accomplishments, he stated, "I was the first to take wagons through the South Pass and the first to recognize the Green River as the Colorado of the West."

He made valuable contributions to the knowledge of the Indians of the West and to the workings of the Hudson Bay Company.

John C. Fremont

John C. Fremont was the second of the official representatives of the United States government to come into Idaho. Lewis and Clark were the first expedition sponsored by the government.

Fremont's father-in-law was the influential Senator Thomas H. Benton. Using his influence, Benton was able to get Fremont advanced in the army and also put in charge of an exploring party to select sites for military posts along the Oregon Trail.

Fremont left on May 30, 1843, from Kansas City to begin his explorations in the West. His expedition was following what was generally called the Oregon Trail. Shortly after entering Idaho he was attacked by Snake Indians. The war party was described, as follows, "With guns and naked swords, lances, and bows and arrows. Indians entirely naked, and warrior fully dressed for war, with the long red streamers of their war bonnets reaching nearly to the ground, all mingled together in bravery for savage warfare."

Fremont quickly brought his parties peaceful intentions to the fore and the Indians were quieted down.

There were a lot of immigrants on the trail and supplies were hard to obtain at the few posts that were in existence. He sent Kit Carson ahead of the main party to obtain supplies at Fort Hall. When the main party arrived they found that Carson

was the only one with supplies and were quite happy that they had been so foresighted to send him out ahead.

Fremont left Fort Hall to follow the Snake River to Fort Boise. From here the party left the river and crossed the Blue Mountains to Fort Walla Walla. They then proceeded down the Columbia River to arrive at Fort Vancouver on November 7, 1843.

Fremont turned southward after leaving Fort Vancouver to make his way through Oregon, into Nevada, down the east side of the Sierras, across them into California near Lake Tahoe, down central California, back east to the Mohave River, through Los Vegas, northeast through Utah, west of Utah Lake, across Colorado to Pueblo, by Bent's Fort, arriving back at Kansas City on July 15, 1844.

Fremont's third expedition was the turning point in his career. He went back to California and became involved in the revolt against Mexico. He considered himself to be the conqueror of California and became the first civil governor of that newly acquired territory. He also disobeyed orders that came to him from his military superiors. He was taken to Washington D. C. as a prisoner and faced a court martial for his trouble in California. As a result of this action Fremont left the military and became a civilian.

Fremont was in Idaho at a time when there were few of the organized companies still working at finding the beaver. The pressures of low prices and no large amounts of beaver had combined to drive the trapper out. There were still a few of the independent trappers around but it was becoming increasingly hard for them to make a living. Many of them were finding it easier to grow some vegetables and raise livestock to supplement their meager incomes. The absence of the large company brigades had caused a change in the attitude of the Indians towards the independent trapper. Now the trapper was better off to be a member of the tribe or he could easily be robbed. Contempt for the white man was beginning to develope and was increased with the coming of the missionaries and the advance of settlers into Idaho.

Fur Trade

The era of the fur trade in Idaho lasted for some fifty years. In the earlier period there was a large harvest to be made but as is often the case, the good thing did not last. When the companies moved in the beaver began to disappear. By the 1830's the heights had been reached and the downward trend in the fur business began. By the 1840's most of the companies had broken up leaving only a few of the independent trappers to carry on their trade with anyone who happened by.

A good description of the trapper in general is given by Merrill D. Beal and Merle W. Wells in their book, History of Idaho: "Surely the Idaho trappers were a reckless breed of men. Coming from almost everywhere, they enacted a saga that reads like an epoch from a long forgotten age. They exploited the Indians and married them; they loved wild life and destroyed it;

they tamed the wilderness and departed therefrom. Some, like John Colter, turned into prosaic farmers; others became guides, only to lag superfluously upon the stage; some turned to trade; some to government appointments as Indian agents. A few lingered on as trappers, sighing for the golden days that were gone forever. Trappers of the Great West-they had given their all and there were no regrets. Their levity and valor, their hardships and pleasure, what a medley it made."

After Fort Hall was given back to the Americans many of the Hudsons Bay Company men, rather than return to the service of the Company, moved up the valley to take up farming land where they would be able to end their days in the land where they were happy.

In the canyon of the South Fork of the Snake River just before it enters the Snake River Plain and some fifteen miles up, are some Indian writings on the wall of a steep rock bank. Just a mile upstream from this bank are some caves in the side of a steep cliff.

Several years ago, as people were exploring the caves in this cliff, a relatively important find was discovered. The explorers had lowered themselves on ropes to investigate one of the larger caves. As they entered it they discovered a skeleton of a man and a flintlock firearm.

Carl P. Russell, an accepted authority on guns, states, "The flintlock firearm and all its accouterments prevailed through the greater part of the era of the mountain man. It was not until 1816 that the percussion system of detonation was perfected, and even for many years thereafter there was a reluctance among many of the men on the western frontier to abandon the flintlock."

There has been no evidence uncovered to prove who the person was in the cave or to show exactly how he got there. It may have been that he was being pursued by Indians and found this means of escape. It may have been a favorite resting spot of relative safety in the course of the fur man's travels. No matter what the answer, it is relatively safe to assume that the man was one of the corps of trappers who committed his life to the Eastern Idaho area.

Osborne Russell

Osborne Russell was one of the true pioneer fur trappers of the Snake River Valley. He came to the valley in 1834 in the Nathaniel Wyeth company and spent nine years in the area and its surrounding mountains.

One of the main trapper routes in the valley was to leave Fort Hall traveling up the Snake River to make a large circle which took in Pierre's Hole, Jackson Hole, the Yellowstone Park, southern Montana, and then returned to the fort. It was one of these trips that is being described here with Russell as the guide.

The party left Fort Hall, on June 15, 1835, to make a regular run of trapping. They went up the Lewis (South) Fork of the Snake River and crossed over the mountains into Pierre's

Hole. Here Russell states, "This valley lies North and South in an oblong form about thirty miles long and ten miles wide surrounded except on the north by wild and rugged mountains; The east range resembles mountains piled on mountains and capped with three spiral peaks which pierce the cloud...This is a beautiful valley consisting of a smooth plain intersected by small streams and thickly clothed with grass and herbage and abounds with buffalo, elk, deer, antelope, etc."

From Pierre's Hole the party progressed eastward to Jackson Hole. Then they moved further east and north to get up into the Yellowstone country. All through the trip, Russell was expressing displeasure at the leader of the trapping group. They had a real personality conflict and Russell was quick to point out all of the bad qualities of leadership that occurred.

From the Yellowstone they moved westward into Montana. The Blackfeet Indians ruled Montana. As they moved through the valleys they were obligated to fight for their existence. On the Madison River the group was fortunate to find Jim Bridger and one of his brigades to team up with. Russell said that because of the leaders incompetence they did not have enough men left to continue on their own. Men had deserted during the whole trip taking horses and supplies with them.

The whole group crossed back into Idaho and made their camp on the upper reaches of Camas Creek. Here the leader told Russell to go alone to Fort Hall to obtain horses for them all. Bridger tried to dissuade him from going but Russell went because he did not want to be accused of cowardice. He also said that he was looking for a chance to get away from the leader for the whole trip and now it had come. The whole group thought he was being sent out to his death.

Russell followed the creek down to where it dumped into Mud Lake. The leader had given him specific instructions on how to get to the fort. Going south of the lake darkness came upon him and the road was to rough to travel. He made a camp to avoid traveling through the lava fields in the dark.

Upon arising the following morning he found that he could not proceed southward or eastward because of the lava formations that faced him. He states, "I now found that either from ignorance or some other motive less pure our leader had given me directions entirely false and came to the conclusions to put no further confidence in what he had told me."

Russell returned to the lake to camp while he considered his options.

The next day he discovered a large herd of buffalo to the west and proceeded to stalk them. A group of Indians were hunting the herd too and soon they discovered each other. The Indians were Bannocks and knew Russell. They were from Fort Hall. Russell spent three weeks with the hunting party roaming all over the desert areas west of the Snake River following and harvesting the herd of buffalo.

By the time he finally got to Fort Hall the fur party had already arrived there. Russell says, "The party had given up all hopes of ever seeing me again and had already fancied my lifeless body lying on the plains...The time for which myself and all of

Mr. Wyeth's men were engaged had recently expired...I determined no to be so green as to bind myself to an arbitrary Rocky Mountain Chieftain to be kicked over hill and dale at his pleasure."

Russell's journal is available in paperback from the Teton Flood Museum and is entitled, Journal of a Trapper.

II - FRED T. DUBOIS IN IDAHO

Fred T. Dubois

Fred Dubois was one of the early politicians who helped to shape Idaho. He was born in Palestine, Crawford County, Illinois. His father was Jesse K. and his mother Adelia. Jesse was a noted politician in Illinois and a good friend of Abraham Lincoln. He was so devoted to Lincoln that he named one of his sons after him.

Dubois grew up across the street from the Lincoln home. As a boy he had joined with a gang who tied a string to knock off Lincoln's hat. "Letters and papers fell out of the hat and scattered over the sidewalk," said Dubois. "He stooped to pick them up and us boys climbed all over him."

In another instance Willie Lincoln had obtained four fat cigars and took his brother Tad and two of the Dubois brothers out to discover the facts of smoking. Of the incident Fred said, "A sicker lot of boys there never was."

He attended the public schools in Illinois and then graduated from Yale College in 1872.

Dubois worked as a clerk in the mercantile house of John A. Farwell and Company of Chicago until his first political appointment was obtained. He was appointed secretary of the Board of Railway and Warehouse Commissioners of Illinois and served in this capacity in 1875 and 1876.

His brother, Jesse, had been appointed to the position of physician at the Fort Hall Indian Agency in 1880. Fred decided to join him in the trip. Dubois had suffered failing health and felt the dryer climate of the West would improve his shattered physical powers.

His first job in Idaho was as a cowboy on a cattle drive from Blackfoot to Casper, Wyoming (see Volume I). At Blackfoot he joined the drive which had originated in Oregon. This three month cattle drive completely restored his health. Upon his return to Blackfoot he was hired at the Indian agency for a series of jobs which eventually led to his becoming the agent in charge.

In this position he met the Idaho Federal Marshall and decided that he wanted to take over the duties of this man. Through his father's political influence, Dubois was appointed

the U. S. Marshal of Idaho Territory in 1882. He served in this capacity until 1886.

From his position as marshal he was able to travel around the state and soon became a popular figure. He was elected delegate to Congress from Idaho Territory in 1887. He served as a Republican Delegate in the Fiftieth and Fifty-first Congresses. Dubois was elected as a Republican to the United States Senate and served from March 4, 1891, to March 3, 1897. He lost a second bid for the Senate seat as he supported a silver standard platform which caused a split in the Republican ranks. Feelings changed with the turn of the century and Dubois was again elected to the Senate as a Silver Republican to served from March 4, 1901, to March 3, 1907.

After his election to the Senate as a Republican he became a Democrat and served as a delegate to the Democratic National Conventions in 1904, 1908, and 1912. He had charge of Champ Clark's unsuccessful campaign for the presidential nomination in 1912.

He was appointed to several boards and served the public in many offices after he retired from national politics. He listed Blackfoot, Idaho, as his legal residence and upon his death, February 14, 1930, he was buried in the Grove City Cemetery in Blackfoot.

Dubois As Marshal

Fred Dubois was appointed Federal Marshall of the Territory of Idaho in July, 1882. The appointment was made by President Arthur after having interviewed Dubois and upon the recommendation of many of the prominent leaders in Idaho.

One of the duties of the Marshal was that of being the warden ex-officiator of the Territorial penitentiary. The Territorial prison was located at Boise. Boise at that time was from two hundred fifty to three hundred miles from any railroad. To reach it from Blackfoot, Idaho, you had to travel in a concord stage over trackless plains, sagebrush, and sand. There was an occasional stopping point at a stage station.

The penitentiary consisted of one building made of stone, able to accommodate, by putting two or three prisoners in a cell, about one hundred convicts. There was a high board fence surrounding the prison and it embraced about three or four acres of ground. The fence was rectangular and on each corner of it was a house. The house was made of wood and was for the use of the guards. Inside of the wall there was a rather comfortable building for the warden and the guards. It was one story high containing a large kitchen, dining room, four or five bedrooms and a commodious sitting room or reading room. This also served as the office of the warden.

Marshall Dubois said, "Through legislation enacted by Congress of the United States in March, 1880, every member of the Mormon Church was a criminal either actually in practice or as an accessory. It then dawned on me that I had been made a peace officer of a territory which had within its borders probably more

criminals than the whole state of Illinois. In addition to the Mormons, there were numerous bandits who frequently held up the stages and the building of the Short Line brought in many lawless men."

The Territory was divided into three judicial districts with each being presided over by a judge appointed by the President. One district embraced what is called the southeast where the town of Blackfoot was located. In this district lived the largest population of the Mormons in Idaho. The terms of the court were held at Malad, Idaho, the county seat of Oneida County. Oneida County at that time embraced all the territory between Utah and Montana. Lemhi, Custer, Bear Lake and Cassia areas of Idaho were all in this district. The Middle district held terms of court at Boise and embraced all the balance of southern Idaho. The Northern District had Lewiston as the seat of the court system and it comprised all of northern Idaho. At this time there were fourteen counties in the Territory of Idaho.

In order for the Marshal to go from place to place it was necessary for him to have a team of his own. The Utah and Ogden Railroad, now part of the Oregon Short Line, ran from Ogden to Butte through the eastern part of the Territory. The Northern Pacific Railroad, then as now, ran through the panhandle of north Idaho. There were no railroads, however, in that vast expanse of country west of Blackfoot.

Dubois said, "My friend Shilling met me at Blackfoot and presented me with one of the light wagons with the canvas top and two seats and a magnificent span of dappled grey horses named Jeff and Andy, with the remark that he thought they would be very serviceable to me in the performance of my duties. This outfit was the luxurious means of travel in those days. These horses would carry me 50 miles a day, day in and day out. I travelled with them from Malad to Lewiston and all over the interior of that vast territory."

There was a Chief Marshal appointed in each district to serve as a Deputy for the Federal Marshal. The money received from the marshals office was quite large. As warden of the penitentiary he received a salary of one hundred dollars per month and there was paid to him five hundred dollars a year as the salary for being marshal. In addition to this he was allowed fees and expenses. His bonus seemed to be that he received fees for each summons served on jury men, for each serving of a subpoena, and for each arrest that he made.

Dubois stated, "I did not give any of my deputies a stated salary. They did not ask it and did not want it, but whenever they wanted money would come to me and get what they asked for."

Dubois And The Mormons

The Edmunds Act became a law in March, 1882. It was designed to put a stop to polygamy in the United States and stated its provisions in such a way as to put teeth into the laws against polygamy that were already on the books. It was hard to

prove that a second marriage had taken place. Under the new law such proof was not necessary.

Dubois said, "On purely circumstantial evidence of the most limited kind you could convict a Mormon of unlawful practice."

He continued, "At this first term of the Court which I attended at Malad in the fall of 1882, under my activities, two or three Mormons were indicted for unlawful action. I remember the case of one named Henderson who lived somewhere in Marsh Valley, as I recall it, near what is now the town of Downey. One of his plural wives was Kasiah Capel, a young and rather attractive girl. They were arrested, put on bonds, and appeared at Court for trial. I think there were three or four cases, the evidence was perfectly plain and clear, yet the jury failed to convict and I learned this important fact - that with a Mormon on the jury you could not convict another Mormon for unlawful actions. All members of the Mormon Church believed that this was a divine revelation and that they were following the commands of God in upholding polygamy."

At the next term of court, Dubois proposed a new method of calling jurors that was to revolutionize the life of all Mormons in Idaho and Utah. At that time the names of the legal voters at the last election were put in a box and the clerk of the court would draw names from the box until he secured a sufficient number for the court session. There were more Mormons in the Malad District than 'Gentiles' and there would always be a Mormon on jury service. The new method introduced by Dubois was given him by the authority of the judge who presided over the court.

Dubois said, "I insisted that he should grant to me an open venure; otherwise, I would not serve the process of the law entrusted to me in the form of warrants for the arrest of Mormons indicted for unlawful action."

The judge issues the order that the Marshal should be given open venue in his district and this operation quickly spread to other areas. He could now pick who he wanted for the jury.

Dubois became obsessed with his Mormon problem. He stated, "I earnestly believed, as I now in these years afterwards analyze it, that the duty devolved upon me to solve this problem (polygamy), which was agitating the entire country, more or less, and was extremely acute in Utah and Idaho...The Government was determined to stamp out polygamy and I felt that I was the agent of the Government and of the people of the United States, and that the duty devolved upon me to see that the laws of the land were obeyed by the Mormon people in respect to their practices.

"I did not have any feeling of animosity toward the Mormon people. I regarded them as being the same as other people but set in their blind obedience to their spiritual leaders, and in their belief and practice of polygamy...My personal relations with them were at all times friendly and I have at all times during my life numbered many Mormons among my real good and true friends. My controversy was with the organization."

In his manuscript, Dubois goes on to show that he was against the Mormon Church for political reasons as well. Dubois at this time was a Republican and the Mormons were almost as a body voting Democratic. Dubois told of a Democratic convention

which was held in Malad and presided over by Thomas E. Ricks. It seemed to Dubois that Mr. Ricks had not been in the territory long enough to even know who the candidates for office were but was pushing their election upon the people anyway. It is interesting that Dubois was having his own Republican convention at the same time. He saw nothing wrong in making all of his convention delegates serve on a jury so that their expenses could be covered by the government.

Dubois went on to push for legislation that had the tendency to convince everyone that he was against the Mormons. He pressed them on every side and at every chance until the Manifesto was proclaimed in 1890. The Manifesto removed polygamy from the teachings of the Mormon Church. At this time Dubois was serving in the Congress of the United States.

Dubois In Congress As Idaho's Delegate

Dubois spent much of his time as Marshal visiting the different areas of Idaho and talking with the prominent men about politics. His office gave him the advantage of being able to meet with a large group of men all over the Territory. When Dubois was approached to run for Congress he had a sizable following. He was nominated on the Republican ticket although he was a member of the Anti-Mormon Party at the time.

Some of the north Idaho backers of the Republican Party wanted to put in a plank in the platform of the Republicans to allow that part of Idaho to be annexed to Montana and Washington.

Dubois stopped this potential loss of territory stating, "I absolutely and firmly refused to become a candidate on any such platform and announced that I was opposed to dividing Idaho. The delegates were all for me and finally agreed to a compromise in which nothing regarding boundary lines was mentioned at all."

John Hailey was the Democratic nominee to run against Dubois. When the voting was all over Dubois had won by a majority of only four hundred and sixteen votes. He left for Washington to become acquainted with the routine of the departments and to familiarize himself with his upcoming duties.

John Hailey had been the delegate in Congress and as the lame duck he rushed a bill through to annex northern Idaho to Washington. Some of the leading political men sent a telegram to President Cleveland explaining that the people of Idaho had elected Dubois with the knowledge that he was against the annexation. They wanted the President to veto the bill until the real feelings of all of Idaho could be felt in the matter. President Cleveland allowed the bill to die making use of the pocket veto.

Dubois had made promises to see what he could do about the mail service in Idaho. He made a study and presented the results to the Postmaster General. Many of the mail routes in Idaho were changed at this time from once a week to daily service. It was his first success.

The Delegate in Congress from a territory enjoyed all the privileges of a regular member of Congress except that of voting.

He could address the House, was made a member of committees, had the same compensation and the same prerequisites. The representative was the sole man from his territory and ordinarily everyone wanted to help him out in legislation which particularly affected his people.

Dubois said, "I made it a point to talk to the various members of Congress. I would find out what their peculiar sorts of strength were and their hobbies. When I would start them on this they had an attentive listener. I am sure that before I was in Congress a year I personally knew every member of the House and a good deal of his personal history and ambitions."

One of the most significant pieces of legislative work that Dubois did was accomplished in his first year in office. There was a strong move made to get parts of Idaho annexed to the surrounding states. Dubois was able to get a position on the committee for territories through helping the chairman of the committee on some legislation. Being on the committee he was able to block all of the annexation moves but the one from Montana.

The effort of Montana to take part of Idaho was a particularly strong one as it seemed to have considerable support. To fight it Dubois introduced legislation of his own that would have annexed the rich mines of Butte into Idaho. This brought the delegate from Montana to seek a compromise with Dubois that ended with the withdrawal of both bills and the preservation of the current border between the two states.

Dubois was active in supporting bills that would protect and enhance the mining in Idaho. He proposed and got passed tariffs on lead to promote Idaho production. He lists as his major achievements in the two years of his term in Congress as being the preventing of the breaking up of Idaho, the tariffs that were passed, and in getting the move going to get Idaho made into a state.

Dubois was influential in getting Idaho into the Union at an earlier time than was expected. His part in Idaho's history will place him with that group of politicians who were among the most effective and influential.

Idaho's Delegate Makes Good

A delegate in Congress did enjoy all the privileges of a regular member except that he could not vote. He could address the House, was a committee member, had the same compensation and had the same responsibilities. The delegate also had the privilege of speaking on the floor of the Senate and was listened to considerably by the Senators with regard to all matters affecting his territory.

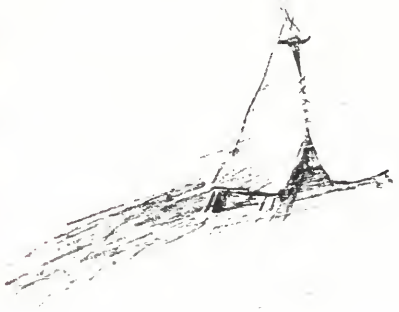
He was always afforded a courteous hearing before the Senate Committees. If the personality of the delegate was attractive he would wield a great influence in securing legislation for his people. There was no necessity for him to antagonize anyone because he had no vote and his attitude could not be disclosed by a roll call on any question which divided the parties. He could

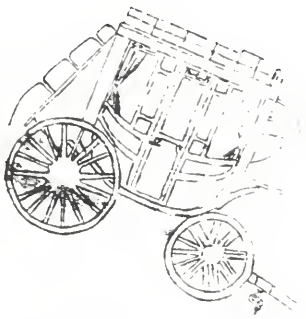
express sympathy for everyone's views without fear of detection, providing he was careful. He was the sole representative of his territory and ordinarily everyone wanted to help him out in legislation which particularly affected his people.

Idaho's delegate made it a point to talk to the various members of Congress. He would find out what their peculiar sorts of strength were and what they enjoyed outside of the work place. He would get them talking about their interests and payed close attention. Because of his friendships he was able to wield some unusual influence in Congress that might not otherwise have come about. He knew every member of the congress and got to know each of their personal stories.

An opportunity came to make use of these friendships when the representative from Illinois came to Idaho's delegate to ask a favor. The Idaho delegate was able to use his influence to get a pension bill passed for the Illinois delegate during Idaho's reading of bills. This made a great friend of the representative who happened to be Chairman of the Public Lands Committee.

Through this friendship, Idaho's delegate was able to get a bill passed through the Congress that was objected to by several others. This was the bill which was to divide the county of Nez Perce into Nez Perce and Latah Counties. It was passed by the Congress and was possible the only time that this national body was used for the purpose of dividing a county. This duty was usually done on a state level.





III - IDAHO COWBOYS AND OUTLAWS

Making A Reputation

In 1912 in the Pacific Northwest there was little money to be made working in the forests. The lumber companies were shut down in mid-July due to the arid conditions of the forest. They were shut down in mid-winter because of the heavy snow conditions. It was just not a good way to make a living.

One of the unemployed loggers was George W. Beck. He convinced some of his fellow loggers that fame and fortune could be made if they would all make a horseback trip around the United States. On the trip they would sell souvenirs and give lectures to make money to finance the trip. They planned to get back to the West and San Francisco in time for the World's Fair and the Pacific International Exposition. There, because of the fame they would have built up, they would be able to make a lot of money and become rich without having to do the physical labor that was connected with the lumbering industry.

They set out from their home in Shelton, Washington, on May 1, 1912. They planned to visit every capital in the United States. They got to Olympia the same day and had their picture taken with the governor of the state. The governor gave them a letter of introduction to the governor of Oregon and the four cowboys were soon on their way. From Oregon they went to Idaho and were received by Governor James N. Hawley.

Governor Hawley had a reputation of being a shrewd horse trader and so the boys exchanged their tired horses before they got into Boise. They were received well by the Congress. From Boise they turned north to go to Montana. It took them until December to get to Wisconsin. By this time they were realizing that the code of the West and the friendliness they had in their own homes was not always the same in the rest of the country. The East and South received them quite coldly and they had to sleep at many places without shelter.

They followed a general path through the northern states until they reached the Mississippi River. Then they turned south to Tennessee. They continued to tour the south throughout the winter and found themselves poorly received. They were just four cowboys on horses and nobody made much of a fuss about it. They turned north again and went up the Atlantic Coast. They were not even received by the President. Soon they had visited all of the Eastern capitals and headed back to the West.

As they came back into the West they were received well and they filled their bellies with food and got new horses. The Southwest proved very dry and troublesome. They finally arrived in California in May, 1915. They then went to San Francisco for the big welcome.

They were sadly received. People thought they were some kind of nuts. They had traveled twenty thousand, two hundred and fifty-two miles on horseback around the United States but in San Francisco they were just four poor saddlebums. There were so many other attractions at the Exposition that the cowboys got little attention. They were saddened and split up trying to get back to the lumber company.

A great idea came to naught but was pursued in the true American way.

Butch Cassidy

By 1894 Butch Cassidy was a member of the community of toughs who frequented the country around the Hole-in-the-Wall of Wyoming. He was described as being of the legendary Robin Hood type. He never quarreled, was extremely likeable, used liquor in moderation, and had none of the attributes usually connected to the 'gunman' of the time.

In the fall of 1895 two young men came into the Snake River Valley and set up house keeping. They went by the names of Frank Jones (Butch Cassidy) and Bob Meeks (Frank Casto). They attended the community dances and became a regular part of the town. Meeks was even an amateur studier of astronomy and studied the stars a lot. The two fixed up the cabin, built shelters for their horses, bought grain and hay, and took good care of their animals. The community accepted them so well that they were able to spend Christmas in one of the homes for a good dinner.

When spring came the two moved on without saying much of a good-bye to anyone. On their way out of the Snake River Valley they pulled a robbery in Montpelier. The people of the community where they had spent the winter then learned of their true identities.

Plans had been made the preceding fall with the rest of the gang to split up for the winter and to meet again in the spring to make the robbery of the bank at Montpelier. A bank teller was shot in this robbery. Horses had been placed in relays for their escape and showed that there was a clever mind behind the robbery and associated with the escape.

Meeks made his first horse change and headed for the river where he was going to make a second change. In crossing the river he got in trouble with the current and lost his horse. Without a means of escape he was soon caught and put in the prison in Boise. He later broke out of the prison. After breaking out of the prison he was shot in the leg by the sheriff and his leg had to be amputated at the hip. He was a very unruly prisoner and gave his captors much trouble.

A couple of years after this the Wild Bunch, as Cassidy's group was called, held up a Union Pacific train just south of

Casper, Wyoming, and took a sum of sixty thousand dollars in bank notes. This was the event that was given credit for the heightening of the search for the gang. It eventually caused the group to thin out as one by one they were caught.

It was just before the 1900's when the Sundance Kid joined the group. A Great Northern train was robbed in Montana of forty thousand dollars in unsigned bank notes. These were completely useless to the robbers. It still caused an uproar and the law tightened its search for the gang.

When there were only the two of them left, Cassidy and Sundance decided to go to South America. They still plagued the country there with several holdups although between jobs they worked at being honest. It was not a matter of a sheriff chasing them in Argentina. The military became involved. With the soldiers after them the bandits were soon cornered. The two bandits decided to shoot it out rather than surrender and found their end in this manner.

The Wild Bunch

The wild bunch were a group of outlaws who roamed Wyoming, Montana, Idaho, and Utah. Publicity had made many think of this group as the same who rode with Butch Cassidy but the name was used by all those who used this area of Wyoming as a hideout. Their headquarters were in the Hole-in-the-Wall country of the Powder River.

Rustling was a shuttle operation for the wild bunch involving several individual gangs. Horses stolen in Idaho would be moved across the Yellowstone Basin and sold in the Black Hills. Rustlers stealing in the Yellowstone area sold in Canada. Stolen horses from Canada would be moved to Idaho to sell.

One of the first manhunts in the area was in 1878 after "Big Nose" George Parrott. He had tried to derail a Union Pacific train in southern Wyoming. The gang was unsuccessful but train officials put a reward of two thousand dollars on Parrott's head. It took two years of trailing with several close calls and some other hold-ups before he was taken prisoner. Parrott was sentenced to hang. While waiting for the sentence to be carried out he attempted an escape. The jailers wife foiled the escape. An angry mob broke into the jail and lynched him for his attempted escape.

There was such a large group of outlaws in this bunch that the law in Johnson County, Wyoming, where their headquarters were, left them alone. Crimes were not committed in that county so the local law could ignore their presence. To protect themselves from the rustling, ranchers hired livestock inspector's to travel around and arrest any who had cattle of suspicious ownership.

One humorous incident occurred in 1892 while one of the inspectors was taking his prisoner back to court. A group of ranchers showed up and the prisoner began to argue for his rights as the inspector had arrested him without proper warrants. The ranchers seemed in sympathy with the prisoner. They suggested

that since the officer was in the wrong that the prisoner should go with them. They told him that they knew of several good cottonwood along the stream nearby. The prisoner suddenly decided he felt better with the inspector.

The Eastern Montana Livestock Association met on March 21, 1884, to decide what needed to be done to stop the rustlers. Vigilante justice was agreed upon. They set out with a large group and attacked all known rustler strongholds in that part of Montana and the Dakota's. The vigilantes shot or hung nearly sixty and ended the problem in that area.

On June 26, 1897, six men rode into a South Dakota bank and robbed it getting away with about four thousand dollars. One of the gang's horses bolted leaving his rider an occupant of the local jail. Officer's all over joined the chase but lost it in the rugged mountains near the Hole-in-the-Wall.

The advance of civilization finally put the famous hiding spot out of business. Until settlers moved into the area in large numbers, though, this country saw many of the famous fugitives from the law: coming, going, or resting.

Teton Valley Outlaws

The following is an account of a famous raid made by law enforcement officers into Teton Valley to arrest horse rustlers. It is summarized from the book, The History of Teton Valley.

In 1887 H. C. Lapham lost some horses. As they had been tied down he suspected they had been stolen. After searching around the hills of Teton Valley he found the horses and some men along with some cattle which had been stolen from his ranch in Leigh Canyon. He then went to Rexburg to recruit law officers to arrest those responsible and to recover his stock.

The law would not go and he ended up recruiting a deputy named Sam Jones, another man named Sam Swanner, and a couple of others. The rustlers had moved by the time the posse got there but were soon discovered near the Teton River at the cabin belonging to Lum Nickerson. He was one of the outlaws.

The posse surrounded the cabin and at day-light were in a good position. Two of the men came out of the cabin and were arrested. Shots had to be fired to accomplish the arrest and one of the outlaws was hit in the leg. He died a few days later after having been taken to Rexburg for doctoring. The third outlaw had left the night before the surprise from the posse. He had gone to Rexburg for supplies. The posse found him there and put him in the jail.

The two prisoners were taken to the Blackfoot jail to await the courts pleasure in their trial. Nickerson was one of the captives and his wife visited them. She left a gun with the other prisoner, Ed Harrington, and they were able to escape. They went eastward to get back to country they were more familiar with. They stole horses to get them as fast as possible into the Wyoming country.

At Willow Creek, still in Idaho, they came to farm house and demanded to be fed breakfast. The farm owner listened to their

conversation and figured out who they were. As soon as they left, the farmer turned in an alarm and a posse was quickly after them again.

The posse caught up to them in the lowlands of the South Fork of the Snake River. It was in the evening and the posse just surrounded their camp preferring to wait until light of the morning to arrest them. The next morning one of the posse was shot at by Harrington and the return fire wounded him in the foot. The outlaws moved into the river to try to swim to the opposite side. The current was too strong as the river was running high. They had to come back and were captured.

Harrington received a sentence of twenty-five years and Nickerson got six months. About four years later Harrington was pardoned through the influence of his rich mother living in Denver. This was the same Harrington who many felt was the example for the main character in the book, The Virginian.

Even with his record with the law he was able to be appointed the first mail carrier for the U. S. Mail into Teton Valley.

Coyote Bill

The following story is a summary of information given to the author by Herman Waltz concerning some of the history of his cattle and sheep range in the Big Hole Mountains.

The Big Hole Range was used in the early days for the herding and care of sheep and cattle. There was so much stock in the area that it was natural for the outlaw element to be present as well. The location of this particular ranch was on the rustlers regular route between Idaho through Wyoming to Montana.

Just before the World War I a man by the name of Coyote Bill began a series of thefts of sheep in the Big Hole area of the Big Hole Range. He had come from the Salmon Country where he was wanted for murder and from where he got his name because of the amount and type of trapping he did. The numbers of sheep missing because of this man caused a reward to be offered for his capture. Henry Garn, one of the larger ranchers, offered one hundred dollars for the apprehension of Coyote Bill.

One Sunday several cowboys were riding along a trail to check the herds when they came upon a cabin in the forest. They noted some extra activity around the supposedly abandoned cabin and decided to investigate. They found Coyote Bill with two pistols strapped to his hips with one of his partners eating their breakfast.

Although they were unarmed the men decided to try to take the outlaws. The local cowboys were Henry Beattie, Glenn Beattie, Marcellous Beattie, Rheinhart Waltz, Herman Waltz, and a man named Green. They called the outlaws outside of the cabin and then grabbed them to wrestle them to the ground. They disarmed Coyote Bill and his partner and then marched them back into the cabin.

The capturers decided to let the outlaws finish their breakfast before taking them to jail. To make things worse for

the outlaws, Marcellous Beattie sat behind Coyote Bill while he was finishing his breakfast and taught him from the Book of Mormon.

They took the two to the jail at Rexburg. The jail was then located in a small building on the south side of main street. Today (1989) the building is being used by the Coast to Coast franchise. Coyote vowed to escape and to gain revenge on those who had caused his capture. He crawled into the roof of the jail the first night. When officers inspected the cell in the morning, Coyote was missing. The officers sent out a general alarm. While they were running about hunting for him, the outlaw proceeded to make a hole in the roof and really escape.

No one heard of him again and he did not waste time in trying to carry out his threat towards his captors in his haste to escape.

More On Butch Cassidy

Butch Cassidy's real name was George Leroy Parker. He left home at an early age and worked as a cowboy in Texas. He was given the name "Butch" by a group of miners and added the name Cassidy on his own. The Cassidy name came from a friend who had really impressed George while he was young.

By 1886 he had joined a group of outlaws who were noted for their daring bank robberies. At one time they got twenty-five thousand dollars by walking into a bank claiming to have a bottle of nitro in their hands. The bank president gave them the money without any argument and no one knows whether there was nitro or water in the bottle.

After this robbery, the gang went to Star Valley for a rest. One of the group had a saloon there which was noted for its walls being decorated with bank notes of large denominations. Star Valley became the base of operations for the gang for that winter as they moved out to rob and then came back for rest.

The next year Cassidy was jailed for resisting arrest. The original charge was rustling but it could not be proven that the horses in his possession had been stolen. He put up a fight with the peace officer and thus came the resisting charge. He was pardoned two years later by the governor when he promised he would not rustle horses in Wyoming but did not promise about any other territory.

After his release he joined a gang led by George Curry operating out of Brown's Hole. In 1895 they entered Idaho and robbed the bank at Montpelier of eight thousand dollars. They followed this up the next year by robbing the Pleasant Valley Coal Company of Utah of their payroll worth ten thousand dollars.

Soon the gang had grown to the point that it caused concern all over the West. Law enforcement officials decreed it had to end and the Pinkerton detectives were called in to seek them out. One by one they were captured and posses even penetrated the once thought safe canyons of Wyoming.

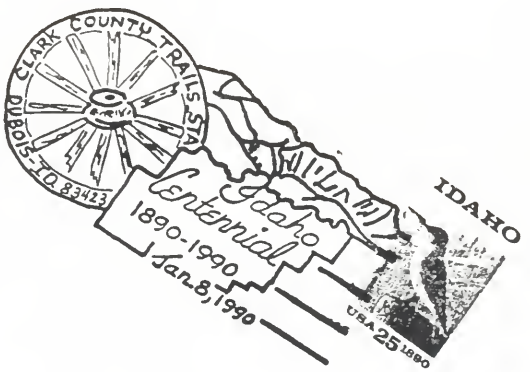
The constant harassment caused many of the Wild Bunch to change their ways and get out of the association of the group.

At one point they offered to trade their abilities to fight to served in the Spanish-American War in exchange for pardons. The offer was considered but rejected because there were just too many serious charges against them.

With so much pressure being brought, Cassidy decided to flee to South America with the Sundance Kid as a companion. The Sundance Kid left his newly born son behind. The son followed his father's ways and participated in a train robbery while only eleven years old.

He claims to have been with Kid Currie and his gang in 1914 when they rode into Ashton to rob the bank of forty thousand dollars. There was a fight and only the Kid and Sundance Jr. got away.

Some accounts claim the Sundance Kid was killed in South America. His son claims he died at the age of 93, of old age, in Casper, Wyoming. The son was seventy in 1966 and was living at a rescue mission in Fresno, California.



IV - TALES - PART I

The Reluctant Governor

It was in the fall of 1883 that John N. Irwin of Iowa was appointed Territorial Governor to succeed Governor John B. Neil, whose term had expired. His first official duty was to attend a dinner party at the penitentiary where a number of the leading Democrats and Republicans of Boise were in attendance. There was plenty of liquid refreshment and they all had a jolly time, breaking up long hours after midnight.

There was an army post at Boise and the next evening the army officers gave the Governor a public reception at the Overland Hotel. As was the case in those days, no public function was complete without plenty of refreshments, and this was no exception.

The next day the Governor accompanied the Federal Marshal and the Delegate elect to Hailey, some one hundred and fifty miles from Boise. They went in the Marshal's carriage. They were building the grade of the Oregon Short Line at Shoshone and it was a wild, picturesque camp. There were hundreds of teams and men, scores of tent saloons, and hurdy gurdys without number. There was only one house in the town and they managed to find accommodations there when they arrived late in the evening.

After the dinner they took in the sights and finally were looking in at a dance in one of the big tents. It was customary at the end of the dance number for the man to take his lady partner up to the bar. For the most part the men had no coats on and were dressed in khaki and flannel shirts.

There were a number of cowboys mixed with the others and a number of miners from Hailey. Before the beginning of the next dance a burly fellow with a flaming red shirt called for silence. He announced in a loud voice that they would now have a dance from the Governor of Idaho, who was honoring them with his presence. There was an immense shout much to the confusion of the gentlemanly and modest Governor Irwin. He turned to the marshal to inquire anxiously as to what he should do. It was suggested to him that he compromise by asking everyone to take a drink. He did and the crowd shouted a hurrah for him.

They went on to Hailey the next day. It was a wonderfully active town at that time. They stayed there for two or three days and were entertained each day by the businessmen of the town. Their trip from the time they left Boise until they returned was ten days. It was one big round of entertainment.

The day after their return to Boise the Governor and Marshal were taking a walk. They stopped on a bridge which covered one of the ditches, looked at the water wheel, and for some reason were rather quiet and contemplative. The Governor suddenly said, "Marshal, what are the duties of the Governor of Idaho?"

"Governor," the Marshal replied, "I think you have been performing them most admirably. I am sure you will make a most satisfactory and popular Governor."

"Do you mean to say," He remarked, "That what I have been doing comprises all of the duties of the Governor of Idaho?"

"Well, substantially so," the Marshal said.

"Well then," said Governor Irwin, "I am not qualified to perform the duties of the Idaho Governor and I intend to resign." The marshal tried to talk him out of it but without success. He sent in his resignation the next day and returned to his home in Iowa.

According to the book Idaho of Yesterdays, Mr. Irwin resigned his position because of business complications at his home in Keokuk, Iowa. This after serving for only a month in Idaho. He later served as the governor of Arizona for two years (1890-91). He then served the government as the Minister to Portugal from 1899 to 1901.

Idaho's Shape

The Territory of Idaho was formed March 3, 1863, from parts of the territories of Washington, Dakota, and Nebraska. Its original limits are given as follows in the act organizing the Territory.

"That all that part of the territory of the United States included within the following limits, to wit: beginning at a point in the middle channel of the Snake River where the northern boundary of Oregon intersects the same; then follow down said channel of Snake River to a point opposite the mouth of the Kooskooskia, or Clearwater River; thence due north to the forty-ninth parallel of latitude; thence east along said parallel to the twenty-seventh degree of longitude west of Washington; thence south along said degree of longitude to the northern boundary of Colorado Territory; thence west along said boundary to the thirty-third degree of longitude west of Washington; thence north along said degree to the forty-second parallel of latitude; thence west along said parallel to the eastern boundary of the State of Oregon; thence north along said boundary to the place of beginning."

This placed within Idaho's boundaries the present states of Idaho, Montana, and Wyoming. In 1864 the Territory of Montana was formed from a part of this area. In that same year most of the area of present Wyoming was moved into the Dakota Territory. Another small portion was taken when Wyoming became a territory in 1868. These changes reduced the limits of Idaho to those described as follows in the act of admission to statehood.

"Beginning at the intersection of the thirty-ninth meridian with the boundary line between the United States and the British

Possessions, then following said meridian south until it reaches the summit of the Bitterroot Mountains; thence southeastward along the crest of the Bitterroot range and the continental divide until it intersects the meridian of thirty-four degrees of longitude; thence southward on this meridian to the forty-second parallel of latitude; thence west on this parallel of latitude to its intersection with a meridian drawn through the mouth of the Owyhee River; thence down the mid-channel of the Snake River to the mouth of the Clearwater River; and thence north on the meridian which passes through the mouth of the Clearwater to the boundary line between the United States and the British possessions, and east on said boundary line to the place of beginning."

There have been several problems involved in setting markers in the location points and sometimes problems finding the location points. In an effort to find the mid-points of both the Clearwater and the Snake River channels, a floating keg was tied to a rope and floated between the points in question. The strong current pulled the keg under. This position was then just approximated.

In boundary disputes, the people in the area are generally given the right to express their opinions. Many people have commented on the fact that Wyoming's border lies on the west side of the Teton Range which range should logically lie in Idaho. A valley to the south lies in a similar position but with the logical position being in Wyoming.

In 1931 Congress granted permission to the two states to adjust their borders. Public hearings were held to get the opinions of the people living in the areas. Most of the people wanted to remain as they were and so the whole matter was dropped.

The Gamboling Profession In Idaho

Shortly after gold was discovered in Idaho in 1860, the professional gambler moved in to try his luck at gaining a portion of the wealth that was present. In those days there was no concealment about gambling and no stigma attached to those at the head of the profession. They ranked among the most expert gamblers on the coast and were a very high type of man. These men did not cheat at cards and would not tolerate crookedness on the part of those they associated with in anything. There was no social distinction made against them.

One of the most recognized of the great gamblers in Idaho was Joe Oldham. He was invited to all the social doings and was welcome in any house in the western part of Idaho, where the wealth and gamblers were located.

Bishop Glorioux was the Vicar Apostalic of the Catholic Church with headquarters in Boise. Idaho was part of the diocese of Bishop Tuttle of the Episcopalian Church with his headquarters in Salt Lake. These men would not hesitate to approach the gamblers for a contribution if they needed money for some purpose. They were generally given a generous donation.

The story of Green White of Boise is a good example of the type of life that was led at the time of the great wealth in Idaho. Green and his brother owned the biggest saloon in the Boise Basin during the flush times. Their profits were often one thousand dollars a day. In addition to this, they owned the major portion of a large placer claim which yielded them as much more in gold. They were making an enormous amount of money in gold.

It was the custom in those early days for the very lucky miners and businessmen to congregate in the winter in San Francisco, where they would spend money like water. Green and his brother did this and, finally, in the course of eight or ten years spent every dollar they had. Green White ended up serving as a lookout for a faro game in Boise.

The lookout sat on a high chair alongside the dealer where he could see the players and the bets as they were put on the table. It was his duty to point out any inaccuracies either in the payments or the placing of bets. For this service the lookout received five dollars for an evening's work.

Green White was a dignified, courteous gentleman from Virginia. he was regarded as honest and very intelligent. As proof of the acceptability of the profession of gambling, Mr. Green was elected to the legislature from Ada County.

Poker was the most popular of the gamboling games in Idaho. The above card game was posed for in Teton Valley.

The Flintlock Rifle

The principle weapon of the fur trapper of the 1820's in Idaho was the flintlock rifle. This was a single shot piece of equipment and left no room for an error in judgement or faulty apparatus. There was a system for loading the firearm and it took some of the best to be able to get the weapon reloaded before the one being shot at was able to cover the hundred yards

that was judged to be the time needed to get a gun in firing condition.

There are several steps which have to be taken to get a gun reloaded fast. One preparation point was to have about twice as much powder as needed already measured out in your hand. This made for a speedy recovery after taking your first shot. The powder was quickly thrown down the barrel. The haste taken for the second shot guaranteed that some of the powder would fall, giving about the right amount into the barrel. It had to be thrown from the hand to the barrel to insure a powder horn not blowing up if the rifle was still burning some of the prior powder in the barrel.

If the rifle was held upward and the stock whacked, it would seat the powder into the firing chamber and the primer hole to the pan. During this process a buckskin patch was being chewed. The saliva was used as a lubricant. A ball was placed in the center of the wet patch and then shoved into the barrel. A knife was used to pare off any excess from the patch.

The ramrod was then taken from under the rifle and put to use. A pressure of thirty pounds was needed to seat the pall and patch against the powder. It was not wise to hold the barrel pointed towards yourself at this time as it could ignite accidentally. The ramrod should have been replaced or laid on the ground for further use. Care was used to be sure that the rod was taken out of the barrel as the rifle packed quite a kick with the rod still in place. The ramrod would go quite a distance after being shot out of the barrel. If it was life or death it might be shot into an advancing enemy.

The next step was to open the frizzen and fill the pan with powder. After tamping the powder to remove excess material the frizzen was closed and the rifle was ready to fire.

There were great efforts on the part of the mountain man to improve their speed in reloading. Several have mentioned in journals the problem of being faced with two Indians and a one shot rifle. The problem became intense when the Indians found out that the rifle had only one shot.

Typical of these experiences was the tale of the man called "Old Gabe." His story was related in the Frontier Times. He had to face two Indians. He shot one quickly and then tried to reload to beat the attack of the other. To save time he measured out about four times the powder needed. He threw this powder into the barrel of the gun. He threw the ramrod into the gun and by the time it hit the bottom he had out his powder horn. Instead of using his thumb to remove excess powder, he blew it off. His quarry had been closer than the one hundred yard reloading range. By the time he was able to fire the gun aiming was not necessary. Gabe swung the gun up and shot the ramrod into the Indian's chest and thus lived to tell the tale.

Wild Horses

For a time in the latter 1800's there were several bands of wild horses running free in the Birch Creek area of northeastern Idaho. These were not the true wild horses as were roaming the Plains but were the poor range stock which were turned loose by ranchers. When the price of horses went down the ranchers turned nearly a thousand head loose rather than take the cost of keeping them under supervision. These horses quickly became wild and soon formed a large herd of horses that roamed around the valley. There were thirty-five hundred head in one group of horses.

Horses were a big business around the mines of the Birch Creek Valley and the Salmon Country. They were used for all the freighting of supplies in and of ore out of the mining areas. Large caravans could be seen winding their way up and down the valleys with their precious cargo. All transportation was done by horses and the demand for teams and riding stock was constant, keeping the price high.

The abundance of wild horses located a problem for ranchers and others. The horses depleted the range of the much needed grass and wild hay. Then there was the problem of the tame horses trying to join the wild herds. When they did escape into the wilderness there was the added problem of trapping the herd and sorting out each rancher's stock. When the horses had been in the wilderness for a time they were harder to trap and return to domestic use.

There were several attempts to control the horses. The stallions were killed or captured in an effort to keep the size of the herd down. There were several canyons which narrowed to high walls and were used to catch the wild ones. The horses were bunched and driven into these natural corrals. With a little building of barricades the ranchers could hold a large number of horses. Cowboys rode through the herds yelling and whistling to create confusion among the horses. This helped to maintain the overall control of the herd.

The captured horses were sorted out and divided among the participants. The ones that could be broken for domestic use were separated from the ones deemed to be killed for food or bait for wild animals. Hundreds were trailed to Montana where they were sold to meat packers. They were killed, canned, and shipped to Europe. There always seemed to be a good market there for horse meat.

There were annual horse drives to Rigby in the late 1800's. The horses there brought about forty dollars a head. Range laws brought about the end of the big horse herds. The law said that the owner of the range was responsible for the herd. They rounded up the horses and sold them for fox feed. It was just too much cost and responsibility to let them run wild.

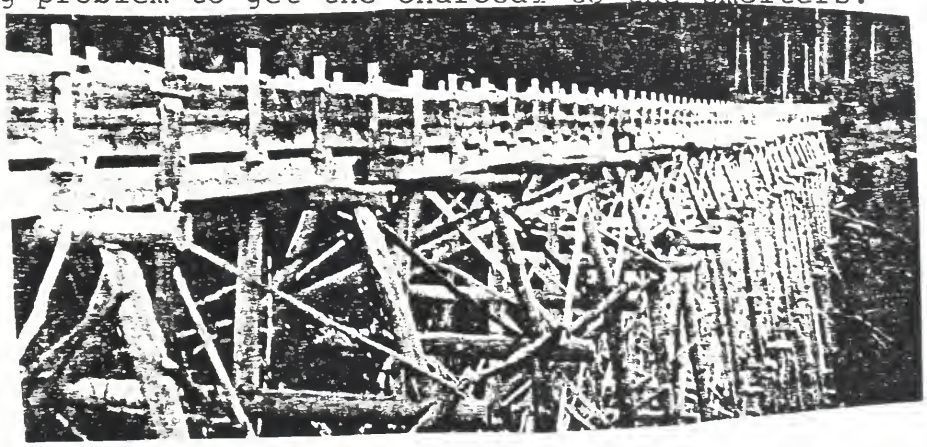
In the last roundup there were some fourteen hundred horses in the herd. They were sold from twenty-eight dollars down to two dollars per head.

There are a few small herds still roaming the Idaho wilderness. These, too, have come into conflict with the ranchers and farmers who operate on the edges of the wilderness.

Mining Problems

The main mining problem of the Birch Creek and Lemhi Valleys seemed to be getting the ore from the mine to the processing center. Moving the ore from the high mountain areas to the lower loading areas proved expensive and sometimes dangerous. A loaded ore wagon could get out of control and end up rolling down the hill. To ease this problem, chutes were built to enable the ore to slide down to the loading areas. Evidence of these chutes is still noticeable in some of the mining areas.

Another problem was finding enough charcoal to feed the smelters. Large acreages of forests were cut, and it is possible today to see the line of new growth in the forest. Kilns were built to make the charcoal, and at the height of their production were putting out eight hundred cord of charcoal per week. The kilns were located near the forest area and caused another hauling problem to get the charcoal to the smelters.



Water was a major concern to mining operations and sometimes needed flumes such as the one above. This one was not used in a mining area but was being used between Victor and Swan Valley. Picture taken July 7, 1918.

The main human problem was connected to the mines and smelters which were producing lead. The fumes from the smelter caused lead poisoning in the people working the mines. Most men could hardly work in the area for two years. By then they would begin to get stomach pains and if they stayed on it could eventually kill them.

Milk was used to remedy the poisoning. At one smelter there was a herd of twenty-five milk cows. They all died within three weeks from eating the lead coated grass in the area. Other herds were kept away from the immediate vicinity of the smelters but most of them died within two years of coming near the deadly lead. Range cattle were affected as well. Many of the ranchers in the area of the mines blamed all of their cattle deaths on the range to the mines in the area.

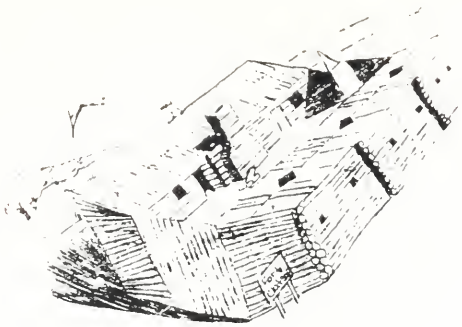
The animals were affected in different ways. Cattle and cats seemed to react the worst. Cattle would begin to throw

their heads and walk in circles. Within three days they would be dead. A cat would react violently with weird moaning and running about. Dogs survived quite well the effects of the poisoning but were suspected of rabies and shot. Hogs could live around the mines and seemed to be oblivious to the poisoning. Horses did better than the cattle but a few of them did die. Those animals in direct contact with the smelter died quicker than those further away.

People absorbed the lead poisoning through the skin, by eating contaminated food, and by breathing the air. Their gums would turn purple and their fingers would turn back towards their wrists.

The lead poisoning was ended with the closing of the smelter although the land around it was ruined for several years. By the time laws were passed to protect the miners, the smelters of Birch Creek Valley had already closed.

There were no recorded stories of serious cave-ins in the mines. There was apparently plenty of wood available and the miners used it to shore up the tunnels.



V - MORE MOUNTAIN MEN

Jim Beckwourth - Black Mountain Man

James Pierson Beckwourth was born in Virginia on April 6, 1798. It is thought that his father was white while his mother was black. There is no doubt that James was black. After James was seven or eight his family moved to the mouth of the Mississippi River. Here he was able to watch the traffic of the West and dream of becoming a part of it.

Living on the frontier gave Jim a taste of surviving Indian raids and of participating in raids himself. He spent four years in school and then became a blacksmith's apprentice. When he tired of this, he took a job of being hunter for a group of men traveling up the Illinois River to some lead mines.

With this experience behind him it was only natural that he would respond to the notice in the St. Louis paper asking for men to accompany Andrew Henry into the Three Forks Country of Montana to trap. Beckwourth applied and became the second black in history to accompany a band of trapper/explorers up the Missouri River. The first was the large black, York, who accompanied Lewis and Clark on their expedition.

The knowledge of Bechwourth's travels as a mountain man have been recorded in autobiographical form and have given rise to much speculation as to whether he was a truthful man or not. He traveled all over the West, including Idaho and the Snake River, in his years as a mountain man. His Indian battles sometimes have several hundred more participants than were in evidence and sometimes the part he took in the battle was exaggerated. On his first trip West he wrote of personally being responsible on sevral occasions for saving the lives of the whole party. Every mountain man of reputation was in some way in debt to Jim for his life, according to the teller of tales.

Despite the fact that he may have exaggerated somewhat, the fact remains that he was one of the most noted of the mountain men. The fact that he was black gave the party he was traveling with added interest in the Indian country and saved them from more than one scrap. Indians were very curious about him. It is interesting that the Indians found his black skin so fascinating that they wanted to rub it off to see if it was paint. Some treated him as a God, while others wanted to treat him as the devil. Jim was a brave man and gained a reputation for daring adventure.

At one time in his career he out walked another mountain man who had gained the reputation of being able to walk anyone into the ground. Jim was not modest and let everyone know he had beaten the man. Perhaps his reputation of being a liar came from a combination of his not being modest and people in general not knowing how life was in the West.

At the close of his life he accomplished a feat that had no equal. He was made, through marriage, the chief of the Crow Indian Nation. What an incredible goal to achieve for a black and more so by a non-Indian. Many was the time that a party of trappers found immediate relief when upon being surrounded by Indians saw Jim come striding up through the crowd.

Dr. LeRoy R. Hafen, writing in the Colorado Magazine for August, 1928, calls Jim's career "spectacular," and adds, "The story of Beckwourth's life reads like the wildest fiction." He goes on to say, "The narrative is nevertheless a fairly reliable account of events in the early West and one to which the historian of the period is forced to turn for data to supplement the other accounts and to bridge certain gaps in available records."

A Fur Trapper Christmas

Since exploring trips took longer than a year and since the trapping season lasted through the winter, there were many men spending Christmas in the West and in Idaho. Considering the weather and how cold it could get, the trapper had to make do with the shelters that could be thrown together or found. The following stories are taken from the journal accounts of several of the explorers and trappers who spent a winter and Christmas in Idaho.

The Lewis and Clark expedition on December 25, 1805, was located on the Pacific Coast having just arrived overland from the East. They were hungry and in low spirits because of a rain that had been falling for several days. The bad weather had contributed to poor hunting and there was no meat left. Their journal records the following entry. "Wednesday 25. We were awakened at daylight by a discharge of fire-arms, which was followed by a song from the men, as a compliment to us on the return of Christmas, which we have always been accustomed to observe as a day of rejoicing. After breakfast we divided our remaining stock of tobacco, giving half of the men their share and the other half scarves. The remainder of the day was passed in good spirits."

At Fort Manuel on the Missouri River, the trappers began their celebration on Christmas Eve. They had been under threat of an Indian attack for several days, but seeing nothing in the immediate future, decided to celebrate a little. "Thursday 24th. This evening the boys had a treat of whisky and made merry;, fired three guns at sunset in honor of the approaching night." They did have an Indian attack later in the evening as the natives tried to join in the festivities.

During the Wilson Price Hunt expedition the explorers overturned all of the boats in southern Idaho near American Falls. From here they began their struggle for survival towards the Pacific Coast. This was one of the most bleak of Christmas holidays in the area. On December 24th the small group left with Mr. Hunt to travel westward towards western Oregon from the Snake River just north of Boise. Their only meal was horse flesh once every twenty-four hours.

Captain Bonneville spent one Christmas in a Nez Perce Indian camp. "The chief invited the group to have a Christmas dinner with him in his wigwam. The banquet was served up in primitive style. Skins were spread on the ground. Upon these were heaped an abundance of venison, elk meat, and mountain mutton. After a short prayer, the group seated themselves cross-legged, and ate. After this various games of strength and agility by both white man and Indians closed the Christmas festivities."

Robert Stuart found himself in western Nebraska on Christmas Day 1812. He makes comment in his journal of the few buffalo seen and the extreme cold that was encountered. As he was in a hurry to get on down the river they did not take time for any kind of a celebration.

There are usually journal references to Christmas in the West. It is interesting to note that this is one holiday that has remained important throughout history.

Trapper Social Life

Religion on an organized basis did not bother the Rocky Mountain trapper until the 1830's. Soon after a group of Nez Perce and Flathead Indians made their way back to St. Louis to ask about the white Man's religion, there were the beginnings of the missionary movement towards the West. The trappers met the missionaries with differing zeal. Marcus Whitman had distinguished himself among the men by extracting an Indian arrow from the back of Captain Jim Bridger. Reverend Samuel Parker, on the other hand, alienated most of them by his ever zealous moralizing.

Reverend Parker gave a religious service in Little Jackson Hole which has been memorialized as the first Protestant religious service in the Rocky Mountains. In his journal Parker records, "Sabbath, 23d. Had an opportunity for rest and devotional exercises. In the afternoon we had public worship with those of the encampment who understood English. The men conducted with great propriety, and listened with attention..." Parker's rather enthusiastic report of the first service is a little exaggerated. During the service a herd of buffalo appeared in the valley and without waiting for a benediction all of the congregation left to join in the hunt. There is no mention made of whether or not Parker also joined in the hunt.

At the rendezvous there were many games and feats of strength. As usual, there were some who were better and stronger than the others. At the Green River Rendezvous in 1835 there was a trapper who had achieved the reputation of being a bully. He

would move around challenging men to feats of strength and then accusing them of cowardice if they refused to fight him. His accusations were sometimes so hard as to occasion a duel challenge being made. These duels were fought to the death. The bully's name was Shunar and the following incident was one of the first in the career of Kit Carson. This incident helped him to achieve the reputation that was to follow his activities.

Reverend Samuel Parker was at the rendezvous and recorded the following in his journal. "I will relate an occurrence which took place near evening, as a specimen of mountain life. A hunter, who goes technically by the name of the great bully of the mountains, mounted his horse with a loaded rifle, and challenged any Frenchman, American, Spaniard, or Dutchman, to fight him in single combat. Kit Carson, an American, told him if he wished to die, he would accept the challenge. Shunar defied him. Carson mounted his horse, and with a loaded pistol, rushed into close contact, and both almost at the same instant fired. Carson's ball entered Shunar's hand, came out at the wrist, and passed through the arm above the elbow. Shunar's ball passed over the head of Carson; and while he went for another pistol, Shunar begged that his life might be spared. Such scenes, sometimes from passion, and sometimes for amusement, make the pastime of their wild and wandering life."

Jackson Hole

Many and varied are the descriptions of this summer and winter recreation area of the West. The trappers were impressed by the beauty of this area. The following is a description of Jackson Hole of old as described by the trappers and early travelers of the country.

Warren A. Ferris was traveling in the western areas at the same time that Captain Bonneville was out here. In 1834, Mr. Ferris was standing upon the top of Teton Pass and gazing upon the view that many of us have shared. This was his impression. "...Gazing down in the direction of Jackson's Hole, from our elevated position, one of the most beautiful scenes imaginable, was presented to our view. It seemed quite filled with large bright clouds, resembling immense banks of snow, piled on each other in massive numbers, of the purest white; wreathing their ample folds in various forms and devious convolutions, and mingling in one vast embrace their shadowy substances.--Sublime creations! emblems apt of the first glittering imaginings of human life!..."

Osborne Russell gave one of the best descriptions as his were quite accurate and objective. "Here we again fell on to the Lewis Fork, which runs in a southerly direction through a valley about eighty miles long, there turning to the mountains through a narrow gap in the mountain to the mouth of Salt River, about thirty miles. This valley was called 'Jackson Hole.' It is generally from five to fifteen miles wide. The southern part where the river enters the mountains is hilly and uneven, but the northern portion is wide, smooth and comparatively even, the

whole being covered with wild sage and surrounded by high and rugged mountains upon whose summit the snow remains during the hottest months in summer. The alluvial bottoms along the river and streams intersecting it through the valley produced a luxuriant growth of vegetation, among which wild flax and a species of onion were abundant. The great altitude of this place, however, connected with the cold descending from the mountains at night, I think would be a serious obstruction to the growth of most kinds of cultivated grains. This valley, like all other parts of the country, abounded with game."

Father DeSmet reacted to the scene with mixed emotions. He observed the beauty of the valley and then when told that he had to cross the tributary of the Snake River in Pierre's hole became quite agitated. He states, "The July heat had risen the torrent to a prodigious height." Three Flathead Indians guided him into the waters and accompanied him across them.

John Wyeth, the brother of Nathaniel, looked upon the valley thinking of the hardship he was going to have to endure. He describes it with respect to his crossing the Snake River. "One of the largest rivers in these Rocky Mountains. It took us all day to cross it. It is half a mile wide, deep and rapid. It was crossed by unloading and reloading all of their supplies after swimming their mules. In returning, my mule, by treading on a round stone, stumbled and threw me off, and the current was so strong, that a bush which I caught hold of only saved me from drowning." Perhaps the brush with drowning caused his eyes to make the river grow in width. A half mile wide is pretty wide for the Snake River in Jackson Hole.

Though there were various reactions to this scenic area there were always noted descriptions. Many of the things described in the past are still visible today making Jackson Hole one of the most popular places to visit.

Joe Meek

Joe Meek was born in the East in 1810. After seeing many of the travelers pass his home on their way west and after having several of his older brothers make their way west, he decided to set out on his own to make or break his fortune in the fur trade. He was hired by the veteran fur trapper, William Sublette, and made his first trips in the mountains in the company of this man.

His outfit included his possible sack (containing his personal items), six steel beaver traps, two large blankets, a belt, a large skinning knife, a mountain rifle, all of the fixin's for the rifle, a tobacco pouch and pipe, a hatchet, and his riding outfit. The year was 1829 and they were headed for the rendezvous at the Popo Agie River at its junction with the Green River.

Jedediah Smith was in the company with Sublette and had not shown up at the meeting place. Smith had taken a trip to California and many in the Sublette party feared for his life as he was long overdue. Meek traveled up to Jackson Hole and then over into Pierre's Hole with Sublette to search for Smith. They

found him coming across the Basin with a wild tale of his adventures in California, Oregon, and with the Hudson Bay Trapping Company. They had been treated very courteously by the Hudson Bay Company trappers and had made a deal with them not to trap for beaver on the Pacific side of the Rocky Mountains. They could not speak for the other companies who were out in the field trapping, but the company Smith represented kept their activities east of this line until the company folded and Smith was no longer the boss. Meek, on an expedition through Montana and the Yellowstone Park area, had a unique experience. While crossing a river the trapper group was attacked by Indians and the white men decided to run for cover with the idea that it was every man for himself. Soon Meek found himself alone and in a very strange country. He was in Yellowstone Park and he recorded his impressions of the area. He was without food and too scared of Indians to fire his gun at game. After several days of wandering in a generally southern direction he was discovered by two of his trapper group who had been sent out to look for him.

Being the object of a search seemed to be quite natural for Meek. He was always interested in the country that he was traveling through and would explore the canyons and rivers that opened up to him. It took him a lot longer to move through an area than anyone else because he took such an interest in it.

It had been proven that when a small group of trappers were attacked by a large group of Indians to flee before the attackers was the safest route to take. If the men split up, the Indians became confused and did not know who to pursue. This is where the idea of every man for himself came from.

In one of these running battles Meek tells of the plight of one of the trappers who, upon finding himself on the slowest steed, became the chief target of all of the savage pursuers. He yelled to the other trappers to remember their Christian duty to turn about and render him assistance. For several hundred yards he yelled at the others, trying to persuade them to turn back. Suddenly he found himself and his horse gaining speed and he soon passed all of the others. As he passed the leaders he heard behind him several of the trappers imploring him to turn back to help them with his accurate rifle. He, of course, pretended not to hear the others as they had not heard him. There was a lot of laughing and joshing about this episode when they returned to their camp. Apparently they all we able to outrun the Indians as they were not mourning any of their companions.

Meek was in Pierre's Hole when the Blackfeet Indians and the trappers engaged in their famous battle in 1832. He added his account to the many others of the men who kept journals of this battle. The number of trappers keeping a personal journal of this rendezvous and battle made it one of the best recorded in history.

After the market went out of the fur business, Meek found himself in Oregon filing on land and becoming a respected citizen on the American side of the controversy with England about the Oregon County. When a petition was signed and needed to be delivered to the President of the United States to hasten bringing the Oregon Country into the Union with the rest of the

states, Meek was chosen to ride to Washington to present this document to the chief executive.

John Colter

The Lewis and Clark expedition produced two events which affected history in Eastern Idaho. The first was the unfortunate killing of a Blackfoot Indian by Meriwether Lewis. This was one of the reasons the Indians hated American trappers and contributed to many of the Indian wars of the area. The second was the controversial wanderings of John Colter, who was a member of the above expedition.

At the mouth of the Yellowstone River on their return trip, John Colter asked Lewis if he could be released from his contract and allowed to continue trapping. Permission was granted and Colter left the group to explore.

On his return he told stories of hot springs and geysers. This has led to the belief that he had discovered the Yellowstone Park. Some recent research has suggested that Colter may have been in a thermal area near Cody, Wyoming. This research is inconclusive and he is still given credit for being the first white man in the Yellowstone Park, Jackson Hole, and Teton Basin.

As he traveled down the Missouri River in 1810, having finished his exploring, he met Andrew Henry coming up the river with a large group. Henry needed a guide and Colter needed a job. He hired on to take them to the Three Forks of Montana. There they built a fort and began a trapping operation. It was a scene of constant Indian attack and survival in the wilderness. Colter soon tired of the tension, the number of trappers involved, and the hassle of semi-civilization. He preferred smaller numbers. He decided to set out again.

With John Potts as a companion he set out on his most publicized adventure. Surprised by Indians, Potts put up a fight and was killed immediately. Colter surrendered.

The Indians wanted a little sport so they decided to play a game with him. They asked him how fast he could run. Colter figured out what was going on and told them he was very slow. They took his clothes and told him to start running. They had shot an arrow into the field he was running in. When he got to the arrow the whole tribe took off after him. The idea was for fame and glory to the tribesman who caught and killed the trapper.

Needless to say, by the time Colter got to the arrow he was running the fastest he had ever run before. He ran two miles to the river. One Indian was right behind him. Colter paused at the river and the Indian threw a spear at him. He missed. Colter picked up the weapon and slew the Indian much to the distress of his companions who were not far away now.

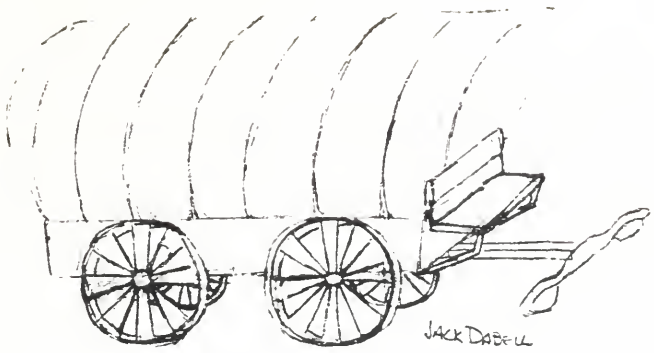
Colter took the Indian's robe and jumped into the river. He disappeared. Some have suggested that he went into a beaver hut to hide. The openings of these huts are so very small that this

is not a likely explanation. Most likely he hid under some logs piled up in the river.

The Indians could not find him. They hunted all day and then left. He pulled a log loose and began floating down the river. Several days later he was found floating down the Missouri River by some trappers coming up the river. He was starving and suffering from exposure.

The newcomers were under the direction of Wilson Price Hunt. Colter was asked once more to guide them to the Three Forks country. Colter declined. He said that he had a fiancee waiting for him in St. Louis and that he needed to get back to her. He had been gone for over six years.

Surprisingly she was still waiting for him. They married and lived the rest of their days on a farm in the St. Louis area. Colter left his mark on the West in the Yellowstone country which for some time was called "Colter's Hell."



VI - AGRICULTURE IN EASTERN IDAHO

Dairying In Rexburg

The following information was supplied by J. Wendell Stucki in a forum sponsored by the Upper Snake River Valley Historical Society in 1983 as part of the Centennial celebration of the founding of the City of Rexburg.

A big, red cow was of great value to the earliest settlers. She helped pull the wagon and supplied milk, cream, butter, and meat. In many areas wealth was measured by the number of cows you owned. As late as 1940, almost every acre lot in western and northern Rexburg had the remains of a cow shed and a chicken coop still visible.

As highways and other modern means of transportation developed, those with surplus milk products and eggs used them as a source of cash income. In the early 1920's Nelson Ricks, with the help of David Manwaring, established a cream receiving station. In 1929 a cooperative milk receiving plant and cheese factory were established. This stimulated many farms to expand milk production under primitive conditions.

The Youth Training Center at St. Anthony maintained a herd of Registered Holsteins and many surplus animals as breeding stock. The Spaulding and Summers families began at this time to acquire superior cattle and expand their operations. The town held cattle shows and the county agricultural agent assisted in improving facilities in addition to locating superior dairy cattle. Farm clubs and Smith-Hughes classes in High School also got into the act with dairy projects. Governor Williams, a Smith-Hughes instructor, helped a few people acquire Jersey and Guernsey heifers.

Raw milk was sold to neighbors in buckets and bottles. This practice led the state government to become interested in public health. The presence of undulent fever associated with the milk product trade gave extra stimulus to this concern for public safety. By 1940 agitation for pure milk free of tuberculosis and undulent fever for public eating houses forced government action to get a grading system going. By 1945 Grade A milk standards were established.

The Grade A milk regulation gave rise to the purchasing of milk quotas. Sanitary inspection of production premises, practices, and equipment led to greater purchases of equipment and facilities and also led to greater incomes to the dairy men.

The resulting improvements were nationwide and dairying became a scientific industry throughout the country.

The rules discouraged a very large number of prospective dairymen and gave special stimulus to those who had been able to comply. Most herds had more than one hundred cows and many herds had more than four hundred cows. In some thickly populated areas there were dairies with two thousand to three thousand cows.

Some of the outstanding dairies in the Rexburg area were owned by Dwight Spaulding, Ross Summers, Arden Klingler, Del Barney, Dr. Christensen, and Arnold Bingham. These men had herds of over one hundred cows each. Some of them are still working dairies at this writing (1983).

The improved practices imposed upon the dairy business has given stimulus to disease control. There are now (1983) two veterinary clinics and several veterinarians. Before the Grade A milk requirements we could hardly sustain one veterinarian.

The feed business was also stimulated by the new regulations. Artificial breeding has become a general practice and embryonic transfer is becoming a common practice. The dairyman has become an outstanding scientist and businessman.

The local marketing co-op has merged with the two most successful cooperatives in Salt Lake City and Ogden. Our milk is competitive with the best national markets.

Lloyd E. Hill

The following stories were compiled by Lloyd E. Hill and submitted to the Upper Snake River Valley Historical Society. They show life as it was in the early days of the Valley so I am relating it here. It has been edited.

"I have many stories I could tell, true experiences, that transpired during my life in the Upper Snake River Valley. Experiences I had as a young man, as a teenager on Bear Creek Ranch, Irwin, Idaho, and as a banker in Idaho Falls.

"I was born in Rigby, Idaho, January 16, 1915, to Henry and Elnora Ellis Hill. My mother was the daughter of Thomas H. and Jane R. Ellis who lived on a farm in LaBelle, Idaho, a few miles north of the old Rigby Sugar Factory. My parents had thirteen children and the first twelve were all born at our house or at Grandma Ellis' home. One of my sisters, who is now Deon Hemmingway (Mrs. Al Hemmingway of Idaho Falls), was born at Bear Creek Ranch in our log house in the middle of the winter.

"Our house and cabin were across the Snake River from the old dirt main road that went from Ririe to Swan Valley and on to Alpine, Wyoming. Our house was near where the present boat dock now floats in the Palisade Reservoir after you cross the dam from the highway towards Calamity Point. My parents owned a five hundred acre cattle and sheep ranch on Bear Creek, most of which is now covered by the Palisade reservoir.

"At the time of my sister, Deon's, birth there was several feet of snow on the ground. No one could travel except by saddle horse or bob sled. To cross the Snake River and get to the road from our house you had to either take the ferry boat, which my

parents owned and operated with our neighbors Henry and Justin Hill, or take the hand boat that was tied to a cable stretched across the river. The hand boat moved in spurts, slowly across the river. The boat was turned sideways to the river current by hooking a rope from the cable to the corner of the boat thus turning it at an angle to the river current like a ferry boat. The current would push the boat across the river.

"My mother had no intentions of getting excited over a simple thing like the birth of another child and fully intended to have it born at home on the ranch. When the time came, a neighbor, Mrs. Sandy Wheat, who lived directly across the river from us, was contacted by phone. An iron phone hung on a large pine tree near our house. It was put there primarily for the use of the Forest Ranger when he came by riding his saddle horse and leading one pack horse to make his inspection trips over the Caribou forest. The phones were not electric as we had no electricity. They were rung by turning a crank on them. Numbers were not used, but a set of rings. You would turn the crank for a long, two shorts and a long and everyone on the line would hear the ring. Most of the time many would take down the receiver and listen while the one who recognized the ring as theirs would say hello.

"Mrs. Wheat came through her field through heavy snow to the bank of the river and would holler across. Our house was near the bank of the river so we could hear. We'd go down the trail to the river bank, get in the boat and take it across the river to bring her over to help mother have the baby.

"Everything worked out fine. There was never any serious concern about such trivial things in those days.

"Here is a story that I personally witnessed as a teenager on Bear Creek Ranch, the area where the Palisade Reservoir hits the dam near Calamity Point.

"My father raised a lot of hogs, as well as, one thousand sheep, some range cattle, and dairy cows. We boys always had to milk by hand sitting on the milk stool out in the corral on the the side of the mountain.

"There was a livestock buyer by the name of 'Charlie' Campbell who had a stockyard in Ririe, Idaho, near the railroad tracks. He would come up through Swan Valley to buy livestock from the ranchers. In those days, trucks were almost unheard of as far as carrying significant volumes of freight like livestock. Most of the livestock were driven or trailed from the Swan Valley and Grand Valley areas to Ririe to be shipped elsewhere on the railroad.

"One Fall, I remember very vividly, Charlie Campbell came up through the Upper Snake River Valley into Swan Valley and as far east as Afton, Wyoming. He was buying hogs. My dad had a lot of hogs ready to sell at that time as did many other ranchers along the way.

"Charlie would stop in at each ranch along the road as he went east through the valley and would buy hogs from the farmers. He would write them a check and tell them to get the hogs over to the road on a certain day. Then he'd go on up the valley and do the same with other ranchers. This particular year he bought

nothing but hogs and as I understood, went almost as far east into Wyoming as Afton. When he had all the hogs bought that he wanted, he and his crew of drivers would round up the hogs from each ranch as they headed down river towards Swan Valley and Ririe. They drove the hogs like a cowboy would drive cattle except the drivers would all walk and use sticks to prod the hogs.

"When it came time for us to get our hogs over to the road across the river, we herded them to our ferry boat and took them across on the boat. On the other side we herded them up the bank to the road. As they reached the brush they would be warm from handling and driving and as soon as they were left alone, they would root themselves a cool hiding place in the soft earth under the bushes.

"Finally Charlie's long line of driven hogs would come into the area heading down the river. They would roust our hogs out of the brush hoping to get all of them and add them to the herd. I have a vivid picture in my memory of that scene as I watched the line of driven hogs going down the dusty road. The line of hogs seemed to be over a mile long and, if you know hogs, you'll know the line was moving VERY SLOWLY.

"At any rate, this story is absolutely true and eventually the hogs disappeared out of sight as they passed over the dug road hump, about where the Palisade Dam connects to the paved highway today, on their long and dusty journey to Ririe. Charlie had stock yards there. They eventually went to the slaughter house by way of the railroad.

"I remember that my Dad had a few old sows that were sold in the drive and apparently after they had enjoyed a rest in the shade of the brush waiting for the drive to take them away, recovered their energy and decided to go back home. They had been well fed and cared for for a year or two and wanted to go back to the ranch. They wandered down to the bank of the Snake River and swam the river. The next day we noticed them home again. <u>This is absolutely true</u>. I can't say whether or not Charlie ever knew about them or not. I assume my Dad, who was a very honest person, squared things up properly with Mr. Campbell.

"We used to drive lambs to Ririe from our ranch each fall. Lambs trail naturally. But can you imagine a line of hogs stretching for about two miles heading to Ririe on foot? I've wondered ever since how much money Mr. Campbell made on those hogs. In retrospect, this really seems to be a believe it or not situation. Charlie Campbell never did it a second time and I can well imagine why.

"The time I have shared with you above was absolutely a true event."

Chesterfield, Idaho

The following information was given at the time of the formation of the Chesterfield Restoration Foundation. The Foundation was formed to get people interested in keeping this pioneer town in southern Idaho looking as much as possible as the

original village appeared. The current residents have been encouraged to restore the red brick on their homes and to try to restore any of the outside buildings. They are also encouraged to make the insides look like the originals. This community is possibly the closest to looking like the original Mormon settlement as any pioneer town in Idaho.

Chester Call rode into the Portneuf Valley on horseback in 1879 driving a band of horses and mules. He was assisted by Ira Call who was then 18 years of age. He was impressed with the lush grass and feed. The valley was sparsely settled with cattlemen: Smith, Eldredge, West, and King. He returned to Bountiful, Utah, and told acquaintances of the wonderful country along the Portneuf River.

Several families journeyed to Idaho to make their homes in the valley, namely: Tolman, Call, Muir, Hatch, Nelson, Davids, Yancey, Willey, Balfour, Sessions, Loveland, Barlow, Hofhine, Higginson, Williams, Grant, Whitworth, Monroe, and Sager.

On the 27th of November, 1883, at the home of Judson A. Tolman, a meeting was held to organize a branch of the Church of Jesus Christ of Latter-Day Saints. Those present were: William B. Preston, M. W. Merrill, C. O. Card, Solomon Hale, Chester Call, S. R. Mortinson, and others from the area.

Judson A. Tolman was sustained as Presiding Elder over the Portneuf Branch with Parley P. Willey as Branch Clerk, Heber C. Loveland as President of the Teachers Quorum and Ira Call as Superintendent of the Sunday School.

William B. Preston organized a Townsite situated in the north part of the valley. One section of land was set aside for the town with 10 acre blocks, four lots in a block with 6 rod streets and sidewalks to be 16 feet wide.

Brother Preston thought the valley when viewed from the little hill where the church was built looked like Chesterfield, England. The people also thought Chesterfield was an appropriate name for the site, as Chester Call was a prominent pioneer in its settlement.

A small log building was used for worship in the marshland south of the chosen site for the new chapel. After setting up a brick kiln where they made the red bricks themselves, work began in earnest. The brick was also used for some homes and the amusement hall. It seemed impossible to raise the exact cost of erecting this little place of worship. People gave willingly of their time and substance. It is said Bishop Tolman would organize them on Sunday as to whom would go for wood each day. His wagon always led the group. He sold his last cow to make a donation so the church could be dedicated August 23, 1892.

In 1884 Parley P. Willey was sustained as Bishop of the Chesterfield Ward with Judson A. Tolman as First Counselor and Willard Smith as Second Counselor, and William T. Higginson as clerk.

A meeting was held June 16, 1886, for improving Twenty-Four Mile Creek and putting the water on the land in the area.

Sixteen acres of land was dedicated for the burial ground of the Saints. This little cemetery probably protects more people

than live in Chesterfield today. On Decoration Day many people gather here to lay flowers on loved one's graves.

When a member passed away, a casket was made of pine wood by Ira Call, Joe Tolman or John Detton. The Relief Society ladies would make the cover of brocade or some special material. A baby's casket was often covered with outing flannel.

Dances were held often and enjoyed by young and old. People attended even in severe winter weather. Warming bricks for the feet and plenty of home-made quilts kept them comfortable.

There were no doctors in the valley and women cared for the sick. Some of them were later trained under Dr. Shipp of Salt Lake City. Christina Higginson, Ruth Davids, Mary Ann Tolman, and Sarah M. Call served as midwives. They went in all kinds of weather when needed, sometimes on horseback.

The 24th of July and also Independence Day were celebrated in a grove of trees called "Call's Grove." This was near the Twenty-Four Mile Creek Canyon. Parades were elaborate with decorated hay racks, pioneer handcarts, and horses of superior quality. The days events included a lovely program, all kinds of sports, a baseball game, and a dance in the evening.

There was a community tree at Christmas time. Everyone brought presents and they were hung on the tree to be distributed by Santa.

The first store was owned by Ira Call and in operation by September 6, 1888. There was also a Post Office established. At one time there was an ice cream parlor and a creamery.

A school was located in a little log building south of the church until a school house could be erected. Later this brick school burned down.

Once a month the deacons went by two's in a sleigh or wagon to collect eggs, potatoes, butter, cheese, chicken, meat, or other produce for fast offering to be distributed among the needy.

When the new Chesterfield Church was built, the Daughters of the Utah Pioneers leased the little red church for a period of 50 years from the LDS Church. It is now being cared for by that organization.

Chesterfield is not thought of as a ghost town. There are many thriving farms owned mostly by the descendants of those early pioneers who first came into the valley.

VII - TALES PART II

The Grizzly Bear

According to Websters Dictionary, a bear is a heavy mammal that has long shaggy hair and a rudimentary tail and walks on the soles of its feet with the heels touching the ground. "Ursidae" is the Latin term denoting the bear family. "Ursus horribilis" is the Latin name for the grizzly bear, meaning "horrible bear."

"Silver-tip" is another name for the grizzly. The long black hairs have a tip of white which gives them a silvery color. Lewis and Clark in their journals refered often to the "white bear" as it abounded in large numbers in the Rockies in the early 1800's. Many trappers referred to their experiences with the "silver-tip."

The grizzly was about six feet in length and averaged about five hundred pounds. From the days of the earliest explorers of the Rocky Mountain regions, grizzly bears have borne the undisputed title of America's fiercest and most dangerous big game animal. In early days, having little fear of the primitive weapons of the Indians, they were bold and indifferent to the presence of man, and no higher badge of supreme courage and prowess could be gained than a necklace of grizzly claws.

The journals of many of the trappers tell stories of their narrow escapes from the attacks of grizzly bears and describe them quite vividly. In the book Astoria, Washington Irving says, "...His speed exceeds that of a man but is inferior to that of a horse. In attacking he rears himself on his hind legs and springs the length of his body."

Henry Marie Breckenridge in his book, Views of Louisiana, written in 1814, warns the traveler by saying, "...The African lion or the Tyger of Bengal are not more terrible or fierce. He is the enemy of man; and literally thirsts for human blood...He is three times the size of a common brown bear, and six times that of a European one."

Andrew Henry knew from personal experience the troubles the grizzly could cause. While camped at the Three Forks Fort in Montana, a shout at the gate brought all the men running to the stockade to see if the trapper coming in was being pursued by the Blackfeet Indians or a grizzly bear. Later Henry mentioned the attacks of the bears as being part of the cause for his leaving the Three Forks for the warmer and more hospitable area to the south.

One classic example of a grizzly bear's temperament is recorded in the journal of Thomas James called, Three Years Among the Indians and Mexicans. James and his party had killed one bear and were searching for another. James states, "I with my dog, entered a narrow path and had gone some distance when I saw the dog ahead suddenly bristle up, bark and walk lightly as if scenting danger. I called to the men to come up, and watched the dog. He soon found the bear guarding a dead elk which he and his dead companion had killed and covered with leaves. As soon as he saw the dog he plunged at him and came furiously toward me, driving the dog before him and snorting and raging like a mad bull. I leveled my gun and snapped, and then ran with the bear at my heels and his hot breath upon me. I reached the river bank and turned short up a path in which I met my companions coming to my call. They, however, seeing me running were panic stricken and took to their heels also, thus were we all in full retreat from bruin, who crossed the river and fled through the willows on the other side..."

The grizzly is now (1989) a protected game animal. They had been hunted down and killed throughout the United States because of their destructive nature towards cattle, colts, sheep and pigs. There are still a few in the forests and mountains of Idaho and especially in and around Yellowstone Park.

The Birth Of An American National Holiday

Not begun in Eastern Idaho was the celebration of Thanksgiving. I thought I would include the story of this holiday even though it did not begin in Idaho it is certainly celebrated and knowing of its origins would be of interest to any.

In the spring of 1621, the Pilgrim survivors of the first horrible winter were startled and embarrassed when a sparsely-clad Indian walked boldly into their community and said, in English, "Welcome." The native introduced himself as being Samoset and informed the Pilgrims that his home was in Maine. He told them that English fishermen had taught him the rudiments of their language.

A short time later Samoset introduced the Pilgrims to another English speaking Indian, Squanto. Squanto had been kidnapped and enslaved by sailors in 1614 but had escaped four years later. When he returned to Plymouth, the site of his former home, he found that his friends and relatives had been wiped out by a pestilence that had struck the tribe in 1617. Immediately, a warm friendship developed between Squanto and the Pilgrims. This unusual Indian taught the colonists how to plant and fertilize corn and how to survive in the rugged American wilderness. He further helped the colonists establish and maintain peace with other Indians.

With the invaluable help of Squanto, the colonists reaped a bounteous harvest and agreed to hold a special feast. Such a celebration was certainly not a new custom. For centuries the Jews had celebrated many festivals, such as the joyful feast of

the tabernacles. This festival commemorated the wandering of the Israelites in the wilderness and was a thanksgiving at the close of the harvest. Occasionally, Englishmen also enjoyed a festival following a fall harvest. The Dutch of Layden commemorated an annual thanksgiving day in the fall in memory of the city's deliverance from the besieging Spaniards in 1574.

The earliest account and the basis of many modern descriptions of the first Pilgrim Thanksgiving was recorded in a letter sent to an English friend, dated December 11, 1621, by Edward Winslow, one of the prominent saints.

"Our harvest being gotten in, our Governor sent four men on fowling, that so we might after a special manner rejoice together after we had gathered the fruit of our labors. They four in one day killed as much fowl as, with a little help beside, served the company almost a week. At which time, amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and among the rest their greatest king Massosoit, with some ninety men, whom for three days we entertained and feasted, and they went out and killed five deer, which they brought to the plantation and bestowed on our governor, and upon the captain and others."

Although we do not know the date of this thanksgiving, the event must have occurred between the latter part of October and early December, 1621. After rain had brought an end to a disastrous drought, political leaders appointed a day of thanksgiving for attending a religious service and expressing gratitude to God for His benevolence.

Meanwhile, the custom of an annual thanksgiving celebration was initiated in Connecticut Colony. Every year, beginning in 1649, government officials of Connecticut designated a day in October, November, or December as a special day of worship and thanksgiving. Throughout the eighteenth century, a thanksgiving day was regularly held in only three New England colonies: Connecticut, Massachusetts, and New Hampshire.

The first National Thanksgiving day was held on Thursday, December 18, 1777. Following the American military victory at Saratoga, the Continental Congress proclaimed a special day of thanksgiving and throughout the remainder of the war, a fall thanksgiving celebration was proclaimed by the patriot government. Two thanksgiving proclamations were issued by President George Washington but an annual National holiday was not started until the days of Lincoln.

Following numerous editorials and hundreds of letters written to local political leaders, President Lincoln set a modern precedent by calling for a National Thanksgiving day. In 1941, Congress by a joint resolution recommended that the chief executive annually proclaim the fourth Thursday in November as a national holiday. This is done annually by the President.

U. S. Cavalry - Camels

I have hear many stories of camels showing up in Idaho's history at various times. There are stories of camel races and the animal being used as a beast of burden at some of the mines. To my knowledge there is no documented account of a camel being in Idaho. It is not impossible as the following story would suggest.

The first known introduction of camels into the Western Hemisphere came in Peru in the sixteenth century. In 1701 there was a report of camels being introduced into Virginia with a boatload of slaves. The real entrance of camels into the United States came as a result of the acquisition of land after the Mexican War.

In 1848 the military leaders of the newly gained land in the Southwest felt that it would be to their advantage to use camels to bring supplies across the desert. The idea was presented to Jefferson Davis and he supported it whole-heartedly. In 1853 Davis became the Secretary of War serving under President Pierce. Although Congress was not convinced of their worth a project was started to introduce the camels into the Southwest.

The first boatload of camels landed at Indianola, Texas, after a three month boat trip. There were thirty-three camels picked up on this trip. The next year on February 10, 1857, forty-four more camels were brought in. The camels had been taken to Green Valley, sixty miles northwest of San Antonio. Here it was found that the animals could be loaded with some 1256 pounds of material and still make a trip of twenty-five to thirty miles a day.

John B. Floyd took over as Secretary of War and commissioned Lieutenant Edward F. Beale to survey a wagon route from Fort Defiance in New Mexico to the Colorado River. This route would follow roughly the thirty-fifth parallel. They began the survey on the 12th of May, 1857, and they used camels to help them with their supplies.

The camels were very slow at the beginning of the trip as they adjusted to the trail. They were only carrying 576 pounds apiece but it seemed that they were having a hard time moving along. They were not even keeping up with a six mule team. One of the problems was the preference of the camels to browse on the mesquite bushes, thorny shrubs, and greasewood as they went along. They seemed to prefer these plants to the hay that was carried for them and the long grasses that were to be found at stopping places.

By the time they had reached the Colorado the camels had proved themselves to be worthy animals of the packing class. They had carried by the journey's end some 1000 pounds apiece; had traveled 30-40 miles per day; had been able to forage for their own food; and had enabled a limited amount of water to be carried. In 1858 it was recommended in Congress that they purchase 1000 camels. No heed was paid to this call.

The Civil War dealt a death blow to the experiment. The camels that were already here were sold at auction. Some were used in Nevada to carry salt. Some were used to carry ore in

Arizona. Some were used in traveling entertainment groups. Others escaped into the desert.

There were enough of them in Nevada that a law was passed to put a bounty on the animals. They were considered to be a nuisance and were causing problems. In 1862 there were twenty-two camels helping to build the Caribou road in British Columbia. It is quite possible that one of these wild camels came into Idaho from Nevada.

The remaining camels were sold to a circus for less than thirty-one dollars per head. Their original cost had been around twelve hundred dollars per head.

Their major contribution to history seems to have been the many tales of the large animal that roamed the desert and terrorized in part the inhabitants there. Stories abound in Nevada, Arizona, and California of these imported, desert animals.

Merle Wells Speaks On Museums

At the annual spring meeting of the Upper Snake River Valley Historical Society the main speaker was Merle Wells, director of the State Historical Society and Museum. He has since retired from that position. He spoke on the organization of museums and the best way to make them an educational experience. As the museum is public and everyone's help is needed to collect the best items this article will summarize Dr. Wells remarks.

Dr. Wells stated that there were several museums in existence in the state today and that there were many organizations who were working on beginning one. Located in these museums are some of the most fantastic collections of Idaho history and also some of the strangest items which have no connection with Idaho. A museum should be educational and not dull and uninteresting. With the limited space which the local Historical Society has to work with it will take time and hard work to achieve this goal.

Carrying on with the educational theme, Dr. Wells suggested that the museum objects displayed should remind people of the past. If someone has been to the South Seas for a visit and brings back a large and interesting collection of Figi snakes, should they be donated to the museum so everyone could see? Wells says no. There are areas in a college, bank, or other public place that would be better to display such a collection. The Upper Snake River Valley Historical Society with its limited display room should be devoted to showing life as it was here in this valley.

Freak artifacts like an ancient butter-churn which was home-made and would not be recognized by those who had not used it are not for the museum. Dr. Wells explained the problem connected with the State Historical Society concerning their two-headed calf. This calf was born in Idaho and has become something of a problem for proper display. There are many who know of this calf and want to see it but it does not fit the picture for display with Indian artifacts or other areas of

Idaho's history. Because of the numbers of people interested in seeing this artifact it could not be placed in the back room. To solve the problem the calf was placed in a wild animal display and placed in the typical western saloon setting with the other animals.

Dr. Wells suggested the gathering of articles only as old as the 1940's instead of concentrating on the pre-1900's. In a few years, these newer things will be as old and as hard to find as those of the earlier times are now.

The museum should be planned to tell a story and not just be a collection of materials. This would make use of the educational opportunity to its best. The museum could be compared to a book with each display representing a chapter and the final result being a whole collection or story of Eastern Idaho. Two thousand arrowheads would be impressive, but one of each different kind and an explanation of its use would be much more valuable.

In the counties served by the Upper Snake River Valley Historical Society there is an abundance of talent who can be used to make effective displays. Artists, historians, and any others interested in this heritage should be anxious to see it developed to its potential. Museums are a cultural display for the improvement of an area.

The Hunting Of The Buffalo

The information for this article was taken from the book entitled, The Hunting Of the Buffalo. Buffalo were very common in Idaho. Theodore Roosevelt shot one in Island Park and Osborne Russell recorded spending a week hunting the buffalo on the desert west of the Snake River in the Mud Lake area.

Every Indian tribe in America has a legend as to where the buffalo came from. The Apache tell the following story. Apache food consisted of the seeds of two plants. They noticed the ravens feeding on meat. To observe the ravens closer, they changed a little boy into a puppy and he was adopted by the ravens. He watched the ravens remove a large stone, which opened into the underworld. Soon they came back with a buffalo, which they killed and ate. The puppy changed back to a boy and entered the hole in the ground. When he came out he brought all the animals with him, led by the buffalo.

The buffalo migrated south in winter and north in summer. Unlike domestic animals, the buffalo ran against the wind and in the storm faced the wind. The group huddles together in a mass with those on the outside fighting to get inside for the warmth provided there. Although few buffalo ever died because of the winter, thousands died from crossing rivers in the spring and falling through the ice. Many became mired in the rivers and died. The Stinking Water River of Wyoming was named because of the large numbers of buffalo which died in it each year.

As the buffalo was the central part in an Indian's life, it was also greatly used in their religious ceremonies. The Indian used every part of the buffalo in sustaining his life. Many of

their dances and magic revolved around this animal as it was their source of life. In the above book is the story of the hunt described from the beginning preparations to the victory dance after a successful journey. It is too lengthy to describe in detail here.

Since buffalo were the main source of food for the Indians they followed the herds throughout the Summer months.

The method of killing some of these buffalo is hard to believe, even with documentation. Once an Indian leaped from his horse to a buffalo, rode for some distance, and then leaned over and buried his knife into the flank of the animal.
Two Cheyenne Indians were credited with killing two buffalo, each with one arrow. Seven Flathead Indians killed one hundred and eighty-nine buffalo in one hunt. One of these had struck a cow buffalo with a rock thrown between the animals horns, killing it instantly. Then he killed a second with his knife. After crippling a third large bull with his spear, he finished the job by strangling him.

In 1843 the American Fur Company produced seventy thousand buffalo robes, the Hudson's Bay company produced ten thousand robes, and all the other companies about ten thousand. In 1870 a company in Kansas reported collecting over two hundred thousand skins. While under hire to supply meat for construction crews, Buffalo Bill Cody is said to have killed by himself four thousand, two hundred and eighty buffalo in eighteen months. The slaughter was on. Gentlemen hunters, skin hunters, and meat hunters wiped out the great herds in a few years.

In the fall and winter of 1887, the only band of buffalo left alive in the Southwest were killed. Heads and skins were preserved for mounting but the wild buffalo was gone. The northern herd was almost killed entirely. The diligent efforts of a few of the public saved a small herd and it has now been built into a sizable holding. In 1926 there were four thousand, three hundred and seventy-six buffalo in the United States and eleven thousand, nine hundred and fifty-seven in Canada.

There are many buffalo surviving in Yellowstone Park and a few other parks. A few herds thrive on private ranches in the

northern part of the United States. The Buffalo are now carefully managed to ensure their continuance as a specie of animal.

Homesteading With The Elk

The following information was taken in summary form from the book titled above. The book was written by Mrs. Bertha Chambers Gillette of Victor, Idaho.

This is the story of frontier life in Jackson Hole, Wyoming. Mrs. Gillette has taken the story of her parents trials in the wild country of Western Wyoming and has written a humorous and fascinating story.

Elk Hunting Trip
Teton Pass 1920

Current throughout the story is the constant battle between the settlers and the large herds of elk which roamed the hills around Jackson in the summer but came down to eat the piled hay in the winter. Having a cow to milk was essential to survival in those early days and the hay was needed to keep the cow producing. The settlers were not wasteful and used the animals for food. They didn't try to solve their hay problem by just killing the elk.

When winter was at its height the elk became desperate to get at any food. Once seven of them jumped through a barn window to get at the hay. They almost killed a milk cow by shoving it around and against the walls. It was extremely hard to get them out as they were backed against the door and could not be moved. Mr. Chambers had to get a stick and prod the animals to move them away from the door. The elk finally left.

Another annoyance of the elk was the use of their antlers as pitchforks. They could devastate a stack of hay in a short time as they dug in and threw the hay over the whole area.

Chambers visited one of his neighbors on a winter day to discuss what they were going to do about the elk problem. The neighbor had a large bull elk which was almost tame and always present. The two men decided to try to lure the elk into the

barn to attempt to saddle and ride it. A fork full of hay brought the elk into the position wanted and soon he was secure with his head in the manger. The only saddle around was a new one which had cost a horse and thirty dollars. They got the saddle on with a halter and then tried to decide who would ride and who would lead. The neighbor had experience breaking horses and it was decide he would ride.

They cautiously backed the elk out with Chambers holding the reins and the other prepared to leap on the back. At the door the elk bolted dragging Chambers through the mud until he let go. The elk then leaped a fence and disappeared into the forest. For years inquiry was made about an elk with a saddle on it. Everyone was looking for it. Neither elk nor saddle were seen again.

There are many more stories like the above throughout the book. These stories illustrate how hard life was in the pioneer days and the struggle men and women went through to survive.

Horses and Horsemen

The following information was gathered by Mrs. O. J. (Myrtle) Neeley of Canyon Creek, Newdale, Idaho. The information was gathered from the memory of Mrs. Neeley and others and covers a span of sixty years of horsemanship in the Valley. It was complied in 1985.

"It appears that in 1920, Ab & Bernell Bybee's father brought a purebred Shire horse into this area. They lived near Cedar Point or Lyman. Steve Hunt purchased several horses from the Bybee's. He had about thirty head of shires when he sold out in 1930. His ranch was where the new Rexburg Golf Club is now. Baumgartners near Lyman also had shires they got from Bybee's.

"Casey Potter Bowen Jr. in the Lyman area stood a shire stallion for quite a number of years. Henry Harris in Newdale has bred and worked shire horses for many years. Wells Barney in the Lewisville area has had shires since 1901. His son Leland has followed in his father's footsteps and still has some of the best in the state.

"Roy Beddes, out Parker way had shire horses along with his saddle bred mares and Appy stallion. Connie Austin and Bonnie Meyers, his two daughters, inherited Glen's (Roy's father) love of horses and are involved with horses now. Connie has shown her saddle bred horse successfully for years.

"Dell Palmer has a team of Clysdale horses that he used to feed with during the winter months. Anyone wanting a history on the draft horses in this area would do well to contact Dell.

"Perry Johnson has registered mares and a stallion. He got his stock (Clysdale) from Ericksons. Bill Luthy out Archer way has Clysdales he uses a great deal. Alvin Munns at Lyman has been raising both Clysdale and Shire horses for the past several years.

"Lynn Munns has been raising draft horses for six years. The mares are a cross of Shire and Clysdale. However, he now has a purebred Shire stallion. His wife reports that the Draft Horse

Association puts on a 'Play Day' as a part of the Madison County Fair in Rexburg. The classes are: cart class for ladies (single); youth driving (18 years and under); team driving for men; unicorn hitch which consists of a team and one horse out in lead; four and six horse hitch; speed harness class and bareback barrel race. It sounds interesting and amusing.

"Wells Barney at Lewisville reported there is also a plowing match for draft horses in the Idaho Falls area.

"In the Teton Basin area are Paul Martin, Nevell Johnson and Verl Jardine who also have heavy draft horses. Goldie Gossar reports he had shires in the Teton Basin about 1917 along with his registered thoroughbred running stock.

"Henry McGarry (the grandfather of Roy McGarry) had Percheron horses in 1933. He got his stock from Canada in 1890. So the Percheron horse was certainly one breed that did its part in taming the West in this area. McGarry's had a hay ranch at Kilgore where he grew hay for his horses.

"Max Palmer owns Percherons out Sugar City way. He says he got one in South Dakota, one in Wisconsin and one in Montana. The others were purchased recently from Dan Hill of Twin Groves. In the early days, several Percherons were raised in the Hibbard and Parker area and their use spread to Camas Meadows.

"Andrew and Ren Johnson who lived near the Menan Butte bred and raised Percheron horses from 1909 until 1921. They pastured the horses out on the lavas which extend from the Sage Junction road out to Dubois and Camas. They imported their breeding stock, so it was in great demand. In 1913, they purchased thoroughbred horses and ran them on tracks throughout Idaho.

"The Appaloosa or spotted horse has been around the Snake River Valley for sometime. Homer Jones and Chester French in the Ashton area were two of the early breeders. Glen Beddes had an Appaloosa stallion he used on his saddle bred mares with great success. Dick Stanger and Barbara DeShon in the Idaho Falls area have had Appaloosas for several years. We never think of Dick but that his stallion Cheko comes to mind.

"Orville Jeppson brought some Palimino horses into this area. Dell Palmer purchased 'Monty' from him. Dell will be remembered as head of the Upper Valley Wranglers mounted on 'Monty.' Lynn Rudd and Glen Beddes also bought one.

"The Quarter Horse Registry was organized in 1940. Al Nedrow was one of the first breeders in the valley. He purchased 'Rondo C' from Vern Helsy in Idaho Falls. 'Rondo' was a good representative of the breed, so under the management of Al Nedrow, he produced some excellent horses. Blair Fisher reported that he purchased his first horses from Al.

"Dean Kunz at Ricks College is a great promoter of the breed. He campaigns his horse nationally in the cutting horse event. Arnold Bowen in the Twin Groves area takes his Quarter Horses to racing competition on the race tracks. Keith Munns promotes the breed too. He stands a stallion for public service.

"The Arabian horse has been around since 1795 but did not arrive in the West until the Gold Rush Days in 1849. At least that is when history turns the spot light on the breed in

California. However, it was Morgans and part-Morgans who pulled the wagons of the pioneers who settled the west.

"O. J. and Myrtle Neeley bought their first purebred Morgans from Glenn J. Watt in Nebraska in 1945. These two mares were taken to California to be bred to 'Red Vermont' who was owned by Jack Davis in Arcadia, California. Jack said he never had 'Red Vermont' to a show that he did not get the blue ribbon but once. That time his son was placed over him. We have the 'Jubilee King' blood lines crossed on the 'Flyhawk' line. This has proven to be a very successful cross. We have sold Morgans into fifteen states and Canada. Just last week, we received an order for two mares from Alaska. We are drastically reducing our numbers recently because of the problems of old age.

"There are five active Morgan Clubs in the state of Idaho and their membership is increasing every year. The breeders in this immediate area are: Bud Spitz at Sugar City, Ray Walker in Rexburg, Herb Phillips at Tetonia, Warren Knapp at Ashton, Wendell Bannister near Idaho Falls, Bob George in Lewisville, Ron Wright near Idaho Falls, Bob Passmore near Blackfoot, Don Fredrickson near Pocatello and O. M. Neeley at Canyon Creek.

"The Tennessee Walkers are not great in numbers in the Snake River Valley. There are three breeders that I know, they are: Jay Calderwood in Victor, Norbert Lenz in Ashton and Cliff Newman near Ashton. There may be more, but I am not familiar with them."

We applaud Mrs. Neeley for her efforts in gathering and helping to preserve this part of the Valley's agricultural history.

VIII - TALES PART III

How Hard Does The Wind Blow In The West

Eastern Idaho has its share of blizzards. Many winds roar across the Valley in the winter time causing road blockage and general disruption. The following article describes some of the exaggerated wind stories of the West. When you were safe after a storm had passed it seemed quite easy to make it seem a little more ferocious and bad. Many liked to brag about how cold their winters were and how their wind blew the hardest.

One cowboy tells of being caught in a blizzard. He was riding along in the heat of the summer with both himself and his mount bathed in perspiration. Turning in his saddle, he saw a storm coming out of the low hills behind him. Knowing the nature of the storm he spurred his horse to get home before the fury burst upon them. Arriving at the ranch he got off and proceeded to un-saddle the horse. He then discovered that while the front of the horse was covered with foam from the run, the hind-quarters were frozen solid, having been caught in the storm.

Idaho's unpredictable weather is illustrated in this story. A cowboy, being hot, took his clothes off to dive from a cliff into a stream. Before he reached the bottom a drought dried the stream completely. Fortunately a flash flood came roaring down the canyon and he splashed in. Before he came up a Northerner froze the stream solid, but the sun quickly melted the ice, and the only thing he suffered was a slight sunburn before he got his clothes on again.

Cowboys explained to dudes about the wind in the following manner. Pointing to a heavy log chain hanging near the cabin they would explain, "If the chain is at a 45 degree angle there is a slight breeze blowing. It it is straight out a real blow was up." One cowboy told of tying his horse to a small bush growing out of the sand. He came back later and could not find his horse. Hearing a whinny, he looked up and found his horse dangling from the top of a tree. The wind had blown all of the sand from under the horse.

The wind blew so hard at times that the people fed their chickens buckshot to keep them around. The story is also told of the chicken who was seen to have attempted to lay the same egg five times against the wind. Ranchers complained that all the barbs on their wire had blown down to one end. Once the wind was so strong that the sun was three hours late in setting.

Along with the wind was the story of how dry the country could get. One man fainted when hit in the forehead by a couple of drops of rain during a drought. He was only revived when his friends threw a bucket of sand in his face.

The extreme cold was not forgotten in the tales of the cowboys. One states of a temperature so low that his flame froze stiff and he had to wait until the flame thawed before he could put it out. Cowboys sent out to build a fence found several rattlesnakes frozen solid. Thinking they could save the rancher some money they used the reptiles to fasten the fence to. The next day they were fired because the snakes had thawed and took several miles of fence with them as they crawled away. Charlie Russell told of the time in which a friend left a poker game in the middle of the night. He froze to death on the sidewalk outside the poker saloon. The citizens of the town hung a lantern on his ear and used him for a lamppost for the rest of the winter.

No doubt the stories of how the wind blew and the rest of the weather reacted in the West is legendary. The above tales were taken from the book, The Humor Of The American Cowboy and copies it can be obtained from the Teton Flood Museum.

Eastern Idaho Pioneer Life

When a group of immigrants entered the United States to settle they usually entered a civilized area where friends and relatives waited to greet them. When settlers came to the Upper Snake River area they were often recent immigrants to the country. They were met here with rattlesnakes, mosquitoes, and a variety of physical conditions which would challenge any habitation.

Pioneers lived in their wagons until other living arrangements could be provided for.

Early homes were made of cottonwood trees for walls, with mud to fill in the cracks. The roof was made with willows and dirt and muslin served as a window pane. There was a rock

fireplace and a carpet of dirt across the floor. These homes were improved as soon as power saws came into the valley and wood could be fashioned to fit the needs of the pioneer.

Furnishing the house was a matter of concern. Most homes had a table, a flour box, a cupboard, beds, and a few chairs. Luxuries were organs, settees, and a few even possessed dressers. Electricity made its move into Idaho in 1905 but until then the firelight and a few well placed kerosene lamps were used to light the home into the early evening hours.

Soap was made from the ashes of the maplewood tree. The ash was mixed in water and fat. The liquid was then drained off and allowed to set. Later it was cut up and used as soap. It was found that by thoroughly cooking fat they could also make a usable soap.

Clothes were a major household industry in Eastern Idaho. Each family had a spinning wheel to make yarn. Usually the women of the household sheared their own sheep to provide the wool. After it was converted into yarn it was woven into cloth on hand looms. Wool bats were also carded for quilts. All of the women knitted socks and sweaters for the rest of the family. The demand was such that wherever the women went to socialize their needles went with them. Trading for clothing with the Indians supplied gloves and moccasins. Soon after the trade the art of tanning was in full swing and many new outfits appeared.

In times of famine the pioneers suffered hard and tried all sorts of methods to get supplementary food. They subsisted for weeks on sago roots, pig weeds, and boiled meat while waiting for fresh supplies from Utah. Usually there was an ample supply of dairy products but for years there was no fruit. They gathered wild berries when possible to dry and preserve.

The pioneer diet seemed to be sufficient in that their bodies did not require the various drugs, stimulants, and sedatives so generally in use today. Drinking in the area was limited usually to those strangers passing by as the dominant religion was against it.

For recreation, when farming allowed a break, there were meetings for the promotion of music or dramatics. House warming's were a common gathering point for social activity. Dances were a favorite of all of the pioneers and any event was used for the scene of such activity. Since most of the people lived at considerable distance it was a special opportunity to communicate with neighbors at these activities. Since they did so at varying times they often danced through the whole night hoping it would last them until the next get-together.

A home drama association was organized in Rexburg and then it traveled to many of the surrounding communities to provide entertainment to many. This organization brought people away from their daily cares.

Other recreational activities leading to unity, love, and companionship were horse racing, baseball, and foot racing. Holidays were appropriately observed by all. The foundations laid by the pioneers in home and social relations have conformed admirably to the requirements of an evolving social order and the

people had every prospect for improving life both physically and culturally.

Island Park Treasure

In 1882, three men left the gold fields of Mackay and headed for the Island Park Country. They had heard of gold being found on the Buffalo River. They found the river and panned it working towards the headwaters. They had found color and were trying to trace it to its origin. At one point the color in the stream suddenly played out. This meant they had found the place where the gold was entering the stream. The men excitedly examined the area surrounding the stream and one of them found a rotten ledge of quartz. Digging the ledge out of the surrounding soil they exposed about ten feet of quartz. It was loaded with rich, gold ore.

They quickly filled every container they had with the gold. Then they carefully covered the vein so no one would come upon it by chance. They left nothing to mark the site of their diggings. Then they set out to return to Mackay.

At their first camp on the Middle Camas Creek, near Kilgore, one of the men arose early to get the stock rounded up for the days march. He heard shots at the camp and upon returning found both his partners dead. Renegade Indians had killed them. The remaining miner quietly brought the stock in and loaded the gold. He quickly move on to Mackay.

The assay on the gold proved to be exceptionally high being appraised at forty thousand dollars to the ton. The amount brought in on the mules was sold for twelve thousand dollars. The miner carefully chose two more partners but told no one where the gold came from. They left town and camped in the Lost River Mountains for several days. They were waiting for many who followed them into the wilderness to give up on being able to discover where they were heading.

On a dark night they crossed the mountain range and headed for the Island Park Country. They went right to the former camp. The next day the leader set out confidently to walk to the hidden ledge of gold. Soon he found he was far off his target as he had left the area of the river. He went back to the water and started out again. Once again he failed to find the ledge of gold. He was becoming alarmed. The three men sharpened poles to see if they could find the loose earth covering the ledge. They marked trees to cover the ground carefully and completely. All this and they had no success throughout the whole summer. Winter forced them back to Mackay.

The next spring they set out again. At the Buffalo River they searched systematically with a compass and still could find nothing. Now they went up and down the creek hoping they had started from another campsite. At one time a ledge of quartz raised hopes but it contained no gold. Winter forced them out again.

The partners dissolved the association. The original miner went back every year to look for the gold and eventually went

insane. He took his own life. The other two met a few times and went to the Buffalo River to search but were never successful. Several other men became aware of the story and made searches but nothing was found.

Deep Creek - Lidy's Hot Springs

In 1978, fifteen applications for geothermal leases were filed on lands near Lidy's Hot Springs, Idaho. The National Environmental Policy Act of 1969 requires an environment assessment be prepared before any leasing action could take place. The following is a summary of the findings of the Bureau of Land Management regarding the Lidy's area.

The area studied encompasses about 73,000 acres of public land near the Lidy's Hot Springs. This is an area west of Dubois and near the western border of Clark County. Since Lidy's is a natural hot water spring, the study was to see if a geothermal energy source could be developed in this desert area. One of the big interests was to see if electric energy could be developed. Hot water is converted to steam and directed through generators to create electricity. Also proposed for Lidy's was one hundred acres with greenhouses, culture ponds, food product processing plants, access roads, support structures and the energy to run all of the physical plant.

The construction of such a project would involve one hundred fifty to two hundred workers for six months to two years. When it came into full production, it was estimated there would be two hundred to two hundred thirty full and part time workers. Since wells have a productive life of at least thirty years, the project would certainly change the outlook of the desert.

Keeping in mind that the region under consideration is unfenced desert area, read the following restriction from the environmental report under the title of special lease stipulations.

1. No surface occupancy is allowed from March 1 to June 1 within one-half mile of reported bird gathering spots to protect birds of prey.

2. No surface occupancy is allowed from December 1 to March 15 within sensitive deer winter range in order to protect the big game.

3. No surface occupancy is allowed from May 15 to June 15 within previously unidentified deer and antelope fawning areas in order to protect big game.

4. Surface Occupancy from April 15 to June 15 within one-half mile of sage grouse strutting grounds is prohibited.

If that did not discourage you from pursuing the business consider the following:

1. Surveying of the land will be done for one year before production and every five years after to check any changes.

2. There is a need for installing monitoring devices to check seismic activity caused by the geothermal fluids production.

3. No placement of well sites on a slope of 4:1 or greater.

4. All exploration operations are to be suspended during the ground thaw or intense run-off.

5. All topsoil removed must be placed in a stockpile.

6. Reclamation of the disturbed sites will include seedbed preparation, seed mixtures, plant species, planting techniques, fertilization, and irrigation to cause the best in revegetation.

7. Drainage crossings will require culverts, ridges, or drainage dips.

8. Fugitive dust will be controlled by a dust suppression method.

9. Vented steam and motor exhaust from combustion engines need to be directed through mufflers.

10. Before surface disturbance begins, an endangered species clearance must be obtained from the U.S. Fish and Wildlife Service.

11. Power lines will be designed to prevent electrocution of birds.

12. Before the surface disturbance begins, a survey of cultural resources is required. The lessee will need to employ a professional archeologist to conduct the survey.

13. Disturbance of the old Lidy's cemetery is prohibited.

These rules are made to keep the environment from being disturbed or displaced as little as possible. Each year the studies being made on our lands cause new things to be realized and new rules to keep them preserved.

The next part of the study tells of the geology, soils contained, water, and weather recording history of the region. Recorded temperatures in the area are from twenty-eight degrees Fahrenheit below zero to one hundred and two degrees Fahrenheit above zero. The water table is within twenty feet of the surface and the temperature of the Lidy Spring is one hundred twenty-two degrees Fahrenheit. The main shrub of the area is the big sagebrush. Bluebunch wheatgrass is the dominant grass. The report goes on to list all the wildlife and vegetation of the area. Three of the wildlife listed are on the endangered animal list: the Peregrine Falcon, the Bald Eagle, and the Northern Rocky Mountain Timber Wolf.

The report was finished in 1980. There has been no development of the above project suggesting that the costs of conforming to the environmental study might have made it too prohibitive.

Nomenclature

How do places get the names they carry? Many are named for people, physical description, something found there, and etc. The following are some of the names of Eastern Idaho and the source of the name.

1. Anderson Creek near Gibbonsville in Lemhi County. Named after George Anderson or his daughter. George was the first mayor of Gibbonsville. Grace was the first white baby born in the town.

2. Arco in Butte County. Named after Arco Smith. He ran a trading post on the Big Lost River in 1860 and the years after.

3. Ashton in Fremont County. Named after William "Bill" Ashton, the chief engineer on the Oregon Short Line Railroad. He was six feet four inches tall and had a homestead in the area.

4. Bates in Teton County. Southwest of Driggs across the Teton River is the area called Bates. It was named after Thomas G. Bates, one of the first settlers of the Valley. He was the first to raise grain on the west side of the Valley.

5. Bingham County was named by Governor William B. Bunn in honor of his friend General Harry Bingham, a Congressman from Philadelphia.

6. Blackfoot in Bingham County. Named after the Indians observed in the area who had walked through meadows that had been swept by a range fire. Their moccasins were blackened by the ashes. They were not the Blackfeet Indians of Montana but were Bannocks and Shoshone.

7. Bonneville County was named after Captain Benjamin Louis Eulalie de Bonneville. He spent parts of several years (1831-1835) in the West and more specifically in Idaho.

8. Broad Valley - See Teton Valley

9. Brockman Creek in Bonneville County. This creek is a tributary of Willow Creek. It was named after Dan Brockman, an early day trapper.

10. Cache in Teton County. Located northeast of Driggs. Most of the people who first settled this locality came from Cache Valley, Utah.

11. Canoe River in Madison County. Named by Wilson Price Hunt. It is today known as the Teton River. Hunt thought it was navigable and named it because of the ease with which it could have canoes on it.

12. Chapin in Teton County. It is located between Driggs and Victor. There was no official townsite here, only a church and school. It was named after a man in the postal department in Washington D. C., who wanted to perpetuate his name.

13. Clark County came into existence in 1919. Named after Samuel K. Clark, a prominent cattleman of the Medicine Lodge area.

14. Clawson of Teton County. Named after Spencer Clawson, who was a merchant wanting to start a town north of Driggs.

15. Cleveland in Jefferson County. This was the area from the little Menan Buttes to Ririe and was named after President Grover Cleveland.

16. Colter Bay of Teton County, Wyoming. John Colter was a member of the Lewis and Clark expedition. On the way back from the West coast, he was released from his work and spent several year exploring. He explored the Teton Valley and probably Yellowstone Park (Colter's Hell.)

17. Coltman in Bonneville County. Named in honor of Edward Coltman, the postmaster of Eagle Rock (Idaho Falls.)

18. Darby in Teton County is located on the east side of the Valley. It was named after Jim Darby, who had a home for a year in the area. It was thought that he might be a fugitive from justice and was hiding out in the Valley.

19. DeCrane in Jefferson County. Named after Charles L. DeCrane, who was the postmaster in 1916 and 1917.

20. Drummond in Fremont County. It was named after the engineer of the Oregon Short Line Railroad who finished the line from Ashton into the Teton Valley.

21. Eagle Rock in Bonneville County. The name came from an American eagle who had a nest on a rock in the middle of the Snake River in the vicinity of the town. The name was later changed to Idaho Falls.

22. Egin in Fremont County. It was an Indian name signifying "Cold." It was the coldest day of the season when the meeting was held to name the community.

23. Farnum in Fremont County. Named after Lillian Newby.

24. Fremont County was named after John C. Fremont who led the second official Government exploring expedition west of the Rockies in 1843.

25. Fort Henry in Fremont County. Named after Andrew Henry. It was established in 1810 and was the first American Fur Post west of the Rocky Mountains. It was located on the banks of the North Fork of the Snake River in Salem a few miles north of Rexburg.

26. Fort Lemhi in Lemhi County. See Lemhi County.

27. Gibbonsville in Lemhi County. Named after Colonel Gibbon of the Nez Perce Battles of 1877. He was in charge of the battle in the Big Hole Valley of Montana just north of the above community.

28. Grant in Jefferson County. It was previously known as Poverty Flat and Gravy Bend. The area was named after Heber J. Grant who had recently been named an apostle of the LDS (Mormon) Church.

29. Gravy Bend of Jefferson County. See Grant. The name came from the thin, watery gravy the settlers had to make to keep from starving.

30. Gray's Lake of Bonneville County. Named after the Mountain Man, John Grey. Grey came west in the 1820's and participated in several battles in the Snake River Valley in the 1820's and 30's. Several other areas also bear his name.

31. Hayden in Teton County is located west of Tetonia. It was named in honor of Dr. F. V. Hayden.

32. Hamer in Jefferson County. Named in honor of Col. Thomas R. Hamer. He was a Spanish-American War veteran who was a U. S. Representative. In the 1890's he was a state representative from the area.

33. Heise Hot Springs in Jefferson County. Named after the founder Richard C. Heise about 1894. He heard of the curative powers of the hot springs and homesteaded the area. The family later built the resort.

34. John Day river of Butte County. It was later known as the Little Lost River because it disappears into the Arco Desert. John Day was one of the Wilson Price Hunt party. He tried to return to St. Louis with Robert Stuart but develope severe mental problems. He had to return to the West Coast. There was a grave with his name on the marker in the Birch Creek Valley but

investigation of the grave suggests that someone else is buried there. He stayed out west and died there.

35. Kelly Canyon in Jefferson and Madison Counties. Peter Kelly came from Ireland and located at the mouth of the canyon bearing his name. He farmed and trapped there for several years.

36. Lemhi County was named after a figure appearing in the Book of Mormon.

37. Lemhi River in Lemhi County. See Lemhi County.

38. Lewisville in Jefferson County. Named after Meriwether Lewis of the Lewis and Clark expedition. The Snake River nearby was known for a time as the Lewis River. The early trappers called it by this name and it was adopted by the founders of the area.

39. Lillian in Fremont County. Named after Lillian Newby.

40. Lime Kiln Canyon in Madison County. Lime from the limestone of this canyon was used in the mortar of many of the rock building in Rexburg. The canyon is about twenty miles southeast of Rexburg.

41. Lucerne in Jefferson County. It is the Czech word for alfalfa and was named by Ameriam E. Stephens.

42. Market Lake in Jefferson County. Long before settlers came to this area of Idaho it was being used as a rich market in fowl and wildlife. Trappers and explorers came to replenish food supplies. It was like going to the market at the lake. It is now known as Roberts.

43. Marysville in Fremont County. Named after the postmistress, Mary Baker, after the post office objected to having another Springville on the same service route.

44. Menan in Jefferson County. An Indian word for island. See Poole's Island.

45. Mud Lake in Jefferson County. A large body of murky water surrounded by sand and sagebrush. The color of the water and the abundance of wild mud hens, ducks, and geese keeping the water stirred up to cloudiness are the reasons this lake received its name.

46. New Sweden in Bonneville County. This area located west of Idaho Falls was settled and named by pioneers of Swedish ancestry.

47. Owsley in Jefferson County. The townsite was named after Col. William Owsley a former mayor of Butte, Montana, and one who was active in the mining in Virginia City, Montana.

48. Parker in Fremont County. Named after Wyman M. Parker, Senior, and Wyman M. Parker, Junior, who settled the area in 1881.

49. Pierre's Hole in Teton Valley. Named Pierre after a half-breed Iroquois Indian named Vieux Pierre Teranitagon who came to the Valley in 1818 searching for beaver. The name was changed to Teton Valley.

50. Pool's Island in Jefferson County. Named after John R. Poole, one of the first settlers of the "Island." It is located between the Snake River and the Dry Bed River. The early name was changed to Menan.

51. Poverty Flat in Jefferson County. It is now known as Grant and was also known as Gravy Bend. It achieved its name because of the high sagebrush, lack of trees, and lack of water.

52. Rea's Pass in Fremont County. It was named after George Rea. He was an army scout during the Nez Perce Battles. He settled on Shotgun Creek after the war.

53. Ricks College in Madison County. The college was named after the founding father of Rexburg, Thomas E. Ricks, and is located in this town.

54. Rigby in Jefferson County. This town was named after William F. Rigby, who helped several local men get a job of cutting ties for the building railroad. Their friendship caused them to name the townsite after Rigby.

55. Ririe in Jefferson County. This town was named after David Ririe, who worked to have the railroad come to the Ririe area. He also owned land in the vicinity of the Ririe townsite.

56. Roberts in Jefferson County. See Market lake. It was named after H. A. Roberts, a railroad official.

57. Salem in Madison County. It was named after the ancient Salem of the Bible, meaning peace.

58. Sellars Creek of Bonneville County. This creek is a tributary of Willow Creek and was named after Achilles Sellars, an early settler on Mud Creek.

59. Shelley in Bingham County. This town was named after John F. Shelley. He came into Idaho in 1885. Most of the group he was with wanted to settle south of Iona, near Idaho Falls. He moved to the area and built a store and livery barn in 1892.

60. Shelton in Bonneville County. This area was named for John Shelton Howard. He was known as John Howard and then changed his name to John Shelton to escape persecution from the law during the polygamy days of the Mormon Church. He homesteaded the area where Willow Creek emerges from the canyon to enter the Snake River Plain.

61. St. Anthony in Fremont County. Carlos H. Moon named this town after his former home, St. Anthony Falls, Minnesota.

62. Sugar City in Madison County. It was found that the sugar beet was a hardy plant for the climate of the Upper Snake River Valley. The town was laid out to supply homes for the workers in the planned sugar factory. The name was taken from this sugar project.

63. Targhee, Chief. This Bannock Indian was chief of the tribe from 1865 until his death in 1871. He was the negotiator for the Indians on treaties and on the reservation at Fort Hall.

64. Taylor in Bonneville County. This area was named after the Mormon Church leader, John Taylor.

65. Terreton in Jefferson County. This area was named after M. M. Terry who built and operated the first store in the desert country.

66. Teton Basin in Teton County. See Teton Valley.

67. Teton River in Teton and Madison Counties. See Teton Valley.

68. Teton Valley in Teton County. This is a large, round valley with the Teton Peaks bordering on the east. The

French-Canadian trappers called the mountains Trios Tetons or the three teats.

69. Thornton in Madison County. It was first called Texas Siding and later changed to Thornton in honor of William Ezra Thornton. He had been prominent in establishing the townsite.

70. Wilford in Fremont County. This area was named after Leonard Wilford Hardy, a counselor to the Presiding Bishop Hunter of the Mormon Church in Salt Lake City, Utah.

71. Woodrow in Jefferson County. This area was named after President Woodrow Wilson.

IX - AGRICULTURE PART II

Pre-1914 Farm Machinery In Eastern Idaho

The following article was prepared by Grant L. Jensen of Rexburg, Idaho. Mr. Jensen has been a farmer in Madison County all of his life and this contribution to preserving the history of agriculture is much appreciated.

"By the time the Upper Snake River Valley was being settled in earnest, in the mid 1880's, a half-century had passed since John Deer's 'Self Polisher' steel moleboard plow and Cyrus H. McCormick's 'Reaper' had been invented. These two implements were great strides toward (a) freeing man of much of the hard, strenuous physical work of farming by enabling him to use draft animals for power, and (b) the possibility that he could feed not only his own but some others besides. His ability to produce increased many times over. According to the 1960 U.S.D.A. Yearbook of Agriculture, it took 13 revolutionary farmers to support one city dweller. By 1960, the average farmer produced enough food for some 30 plus people. Today that figure is closer to 80.

"A caption under a picture of John Deere demonstrating his new plow reads, 'Polished Steel Scours. One horse and one man replaces eight oxen and two men.' The hand plow was the basic horse-drawn tool of the settler. The statement has been made that 'Hardly a wagon went west that didn't carry a long, breaking plow.'

"The 'Reapers' development also involved centuries of time and slow steps. The Egyptians used the 'flail' and the 'sickle', the Romans speeded threshing by spreading the cut straw on the ground and driving their livestock, pulled rolling wheels, or dragged sleds of stone or iron-knobbed planks across it. Stating further from the yearbook, 'A strong man in 10 hours of flailing could knock 7 or 8 bushel out of the heads and that the only improvement in the next 4,800 years were the scythe (a standing sickle) and then the cradle (wooden fingers attached to the scythe which laid cut grain straws in a row or in bunches for easier garnering.) While the men cradled the grain, women gathered it up and, with twists of its own straw, tied the bundles or sheaves.' I would venture to say that it's very likely that the majority of the early settlers brought with them the very tool just mentioned--the flail, sickle, scythe, and cradle. They might not have planned to use them to any great

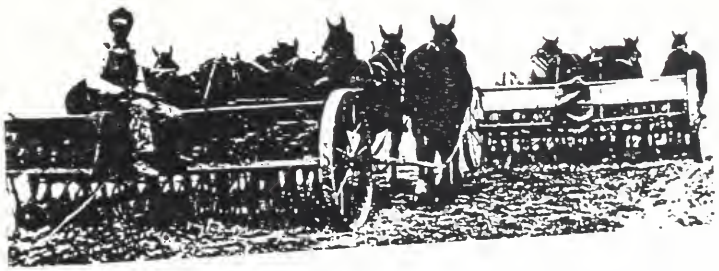
extent but to have them on hand just in case. Suffice it to say, the plow and the reaper were not the results of the efforts of only two people, John Deere and Cyrus McCormick, but a number of very similar machines and ideas were being experimented with and designed by others. However, these two men were able to just 'Put it all together, prove their implement, gain the patent rights, and go into mass production.'

Harvester on Daniel Shields Dry Farm

"The first challenge to the newly arrived homesteader in this wild, wilderness valley they called the Snake River was to build shelter for his family and then turn his full attention to developing land to plant into crops.

"No doubt he started to clear the easier patches first, where the brush was less dense and smaller, using his horses or oxen with long chains and 'grab' hooks to remove the larger clumps and his trusty 'standard equipment' hand tools on smaller plants. The said tools meaning shovel, axe, grubbing hoe, and fork-cutting, pulling, piling, and burning. Next came his trusty hand plow to tear up the grasses and small plants--a drag made of chunks of logs chained together to begin the seed bed preparation or if well equipped a spike-toothed harrow, or maybe a single gang disk. With these machines he might have to go over the ground two or three times to shake out the trash, the air pockets, and firm the soil to a good seed bed. All this done with horse drawn implements. Early seeding was by the broadcast method. With a seed bag under his arm and a strap over his shoulder, the farmer walked through the field in wide sequences. He would overlap as he threw the seeds with a scattering heave every few steps attempting always to get a good even pattern on the ground. Following this hand process, he would lightly harrow again to cover the seed. Sometimes, especially when planting alfalfa, he might devise a roller or packer from a log to further firm the seed bed. Early on, a few farmers secured another modern horse-drawn machine, the 'force feed' grain drill. This implement could be adjusted for rate of seed applied and depth of planting. Such implements were often bought by two or three farmers 'going in' together or loaned or rented to a neighbor when the owner was finished. More often exchanging machinery

with the neighbors worked well lessening the necessity of each farmer having to own all implements.



Drilling grain in 1920's on Rexburg Bench

"The two horse slip scraper was a common implement on the early farms. It was made of wood or steel, a hitch on front, and two handles in the rear for the operator to adjust the loading and the dumping. It worked especially well for ditch and canal work.

"Later the four horse 'Fresno' scraper became available with larger capacity and it was better suited to land levelling. It was made of steel, hitch irons in front (runner shoes on the sides), and a long bar for operator control protruding from the rear. This bar was called the 'Johnson Bar', among other names and could be a deadly weapon should the blade strike a tree root or any solid obstruction. When this occurred, the Johnson Bar flew upward instantaneously with terrific force. Broken arms, jaws, and instances of broken necks were heard of in those days when men were using these scrapers.

"Horse drawn mowers, rakes, and wagons together with large derricks built of huge poles greatly facilitated hay stacking. The derricks strung with cable and pulleys, Jackson Fork, or some using slings did the heavy lifting with the derrick horse or horses providing the power. Pitching from the ground to the wagon, loading the wagon, operating the Jackson Fork, and stacking were all very strenuous jobs.

"Grain harvest in early Salem was probably typical of many other surrounding communities in about 1886. On page 20 in a book entitled, Salem LDS Ward History 1883-1972, Alma B. Larson, a well-known church leader and pioneer, says, 'Father and three or four of the neighbors bought a self-rake to cut the grain. Four men usually followed and bound the grain. I think this was the first crop of wheat we harvested. It was not very much. Each farmer had a few sacks. Mr. Poole pulled a threshing machine from Poole's Island (now Menan) and threshed our grain. It took men like them to pioneer this and other great valleys.'

"After 30 years of development, in 1862, the McCormick people attached the above mentioned self-rake arm to their reaper. This mechanized appendage raked the cut grain off the platform and to the side of the machine, thereby eliminating one man, who had up till then been doing this job by hand. Another system developed was the March system where two men rode a modified reaper which elevated the loose grain to a table where

they bound it into bundles. By 1874, the automatic 'binder' was developed using wire, and then in 1881, a twine machine was developed replacing many of the wire tieing machines. There might possibly have been a few binders in this valley by 1886. A binder in the 1880's could do 15 acres per day.

"Early threshing crews were huge and took a lot of cooperative effort. 'Horsepower' or 'sweep' machines were the going threshers in the early days of this valley up until well after the turn of the century. The sweep resembled a large wheel to which 6 to 8 teams were hitched and then tied to the sweep ahead of them. Around and round they pulled steadily in this circle while the gearing underneath the hub transferred the power in a long tumbling rod or drive shaft which ran by the use of universal joints up to the cylinder shaft of the thresher. On each round the horses had to step over this shaft which they did very gingerly. Six teams on the sweep could drive a 36 inch case machine. The early threshers were made of wood, had babbit bearings with hard oil cup lub systems and no self feeders. There was a small platform by the cylinder upon which to throw the bundles to two men called 'band cutters' and one man to feed the loose bundles into the machine. On the back end they used a web type or conveyor straw stacker and this involved a number of men working in a very hot, dusty, itchy, miserable location behind the separator to pile the straw.

"As machines were scarce and far apart much of the grain was stacked to be threshed when the machine could get to them--sometimes even into January. This incident is taken from David Crowder's book, James Whaley Webster. 'In the fall of 1898 Albert Luthy showed up at Henry J. Flamm's threshing machine operation, near Sugar City, with the wheat from his dry farm on the bench. This is the first recorded instance of a crop being harvested from non-irrigated bench lands.'

"To go a step further with this incident, M. D. Beal in his book, A History of Southeastern Idaho, quotes James W. Archibald as telling this detail of Luthy's thirteen bushel threshing job, 'When Mr. Luthy asked what the toll would be, Mr. Flamm replied, ''Any man who would raise a crop on the bench and haul it thirty miles to a thresher must need the grain. I won't charge you a cent.'''

"I was told by Mary Luthy that the grain was raised on the homestead at Herbert and also that the wheat was so extremely hard that they couldn't mill it in Rexburg, that he had to take it to a mill at Market Lake (now Roberts). Mrs. Luthy is a daughter-in-law of Albert Luthy and lives in Archer.

"At the turn of the century, more and more land on the Rexburg bench was being taken up and farmed. Large acreages were bringing about much change in methods of farming and types of machinery used. Hand plows gave way to plows with wheels. The 'Sulky' mostly of three wheel type - single bottom 12 inch, 3 finger-pinching, hard pulling levers-one on the left or 'land' wheel, one on the right or 'furrow' wheel for adjusting depth and leveling the plow. The third, a little short one steered the furrow wheel. It was used to help make a nice turn at the corners and to keep the plow cutting a full swathe. Three horses

pulled the 'Sulky'. The gang or two bottom, required 5 or 6 horses while the three bottom used 8 or 9 head. These larger plows doubled or tripled the amount of work one man could do in a day.

"In grain harvesting a 'header' system was introduced. this was a pusher type machine, 12 foot cut with a reel, cutterbar, and draper platform which carried the cut heads to the left side, up an elevator, and into the header box. These header boxes were built high on one side but low on the side next to the header to facilitate the conveyor being able to reach over the side. Work was begun in the middle of the field with the stack or thresher so located. Going around in an ever larger circle working toward the outside of the field the wagons when loaded could go directly to the stack or thresher never more than the radius of the field away. If headed grain were being stacked for later threshing, some people used a net system in the header boxes, dividing the box into two nets full which they could lift one at a time into the stack with a derrick according to Mary Luthy. A header with 3 or 4 wagons and a good thresher or stacking crew could do 30 acres per day.

"About the turn of the century, steam power began to gradually filter into the valley. The huge steam engines brought about a number of changes in threshing and plowing operations. For threshing they were marvelous power-quiet, smooth, and even. They actually added a little class and sophistication to this dusty, sweaty job. Even the separators were updated with steel bodies, nice long self-feeders, band knives, blowers for stacking the straw, weigher and tallies for measuring the bushels, and good bagging spouts. About the only improvements added in the later years to see these separators to the end of the threshing era were zerk fittings for grease guns and rubber tires.

"These monster engines were used for traction only on the very large farms. In Madison County, I only know of them used on the J. W. Webster farms southeast of Rexburg. They used three of them pulling six to eight bottom plows plus a disk and harrow behind if they needed to complete a seed bed. The Webster's Traction engine on display in Smith Park in Rexburg was one of three operated by them. It is a Best 110 horsepower manufactured in 1906 in San Leandro, California. It would go 2 1/2 to 3 miles per hour with or without a load. An engine this size was capable of plowing 50-70 acres per day on 70-80 pounds of coal per acre.

"Websters also used these big 'steamers' to pull their huge wood bodied combine harvesters with a 22 foot cut and handled the grain bulk, the crew always on the alert for fire.

"In the late 1890's, there were 87 companies manufacturing steam engines in the U.S. Many soon merged and sold till only a few dozen stayed in business. The same was true of all farm implement manufacturing companies. Many brands of equipment were never distributed into the far reaches of the intermountain west.

"Manure spreaders drawn by horses began to show up in this period but only in a very limited number and for years remained on the 'scarce item' list.

"A farmer didn't need much extra machinery for growing peas. He could use his grain drill for planting, his moving machine

equipped with a set of lifters on the cutter bar to lift the low lying vines up off the ground while the guards and knife cut them off. A set of rollers made of a series of strap irons shaped in a curve with shorter ones at the outer end of the cutter bar graduating to longer ones on the inner end was fastened to the rear of the cutter bar. These rollers gathered and rolled the vines into a windrow, depositing it to the rear of the mower leaving room for the next swathe. From this point it was hand work. The thresher had to be changed and readjusted. It took a good crew only a few minutes to change the pulleys to slow the cylinders, adjust the concaves, install the pea sieves, and soon the dust was flying again.

"Raising sugar beets required only a few extra implements. One team of horses could pull a two row walking cultivator with a set of knives and discs for weed control and a set of shovels for making irrigation furrows.

"The first beet plows or pullers for harvesting were powered by one team. It was very similar to a hand plow but instead of a single share and moul board it had a special pair of points with just enough space between them that as the points plowed along each side of the single row of beets they would loosen the beet but allowed the beet root to slip through the narrow slot without breaking them off-leaving it heaved up a bit, loose but upright and ready for the toppers knife hook. This early walking equipment was gradually replaced by implements with wheels, adjusting levers and seats, powered by four horses.

"After being loosened or pulled by the 'plow' the beets were then hand topped one at a time, and thrown into windrows far enough apart to allow passage for a sturdy wagon equipped with a side-dump beet bed pulled by four head of horses. Once again the beets were picked by hand, thrown into the beet bed, and then hauled to the beet dump. Many of these dumps also used horse power to unload the wagons by using a net system.

"In spite of the fact that a tremendous amount of strenuous 'stoop' labor still had to go into producing a crop in the early settlement period of this valley, the pioneers life was greatly enhanced and made easier by the development and use of, first, horse drawn implements, second, the harnessing of steam power, and third, the beginning and early development of the gasoline engine in agriculture."

The above was delivered at the Winter Symposium of the Upper Snake River Valley Historical Society on January 18, 1984, by Grant L. Jensen.

Madison County Livestock Enterprise

This article was found in the Historical Society library with no author's name attached.

"The early livestock enterprise coming to the Upper Snake River area probably were the trail herds of sheep migrating from California, Utah, and Nevada. The lush mountain forage made fat lambs and provided many days of grazing. No attempt will be made to name all the early sheep livestock operators, however,

Garners, McCullochs, Taylors, Hamiltons, Thomas's, Lairds, Websters, Ormes, and Kocks would be a few. In Madison County presently, no one has a large sheep operation. Several small farm herds are scattered throughout the county.

"The National headquarters of the Polypay Sheep Breeders Association does have their association office in Rexburg. The Association maintains records on all registered Polypay breeders and members. Russell Beattie of Rexburg was on the first Board of Directors and served as president of the Association for many of the first organizational meetings of the group.

"This sheep industry has followed the national trend in that many thousands of sheep were raised, fed, fattened, and shipped from Madison County. It would be hard, now, to find over a few hundred in any one location in the county.

"The cattle industry probably started with many family type operators bringing in a mixture of breeds. Over the years all types of operators have developed, from large community herds to operators on a few acres to Association grazing.

"The Dr. Harlo Rigby Hereford Ranch probably had more notoriety, local and national, than any one in the Madison County history. However that enterprise has since been sold and divided, and is just one more bit of history.

"The early settlers in this area undoubtedly brought in all descriptions of cattle, from straight dairy to straight beef and crosses in between. Early cattle would have been primarily of the English Beef breeds; Hereford, Angus, and Shorthorn. Recent trends have seen the introduction of European, Asian, and other type of cattle. Charolais, Longhorn, Saler, Simmentals, Limousin, Galloway, Scotch Highland, and cross breeds of many more are present. Currently some 50 different beef breeds are available if one wants to look for and breed to an exotic type of cattle. Each has their own advantage or favored traits.

"Some pure breeders in the area that have contributed to the livestock business would include but certainly not be limited to;

Angus: Pocock, Pincock, Ricks, Bell, etc.
Hereford: Zeke Ward, Rigby, Rudd, Beckenridge, Looslie, etc.
Limousin: Weeks, etc.
Simmentals: Hendricks, etc.
Charolais: Clark, Jensen, Sonderegger, Miles, Mortensen, etc.

For every name entered here there are many not recalled so please excuse any names or breeds left off. My hope would be that maybe this will stimulate others to add names to the list thereby completing the history.

"Cattle numbers have cycled and will probably always do so. However the consumers choice of red meat is currently favoring beef but in lesser amounts than a few years ago.

"Cattle feeding in feed lots has not been a large part of our cattle enterprises but one operation, Meyers Brothers, at Sugar City has provided a stabilizing and steady market place for much locally grown grain, potato waste, hay, and at the same time offered one more market for feeder lambs and cattle. Lamb feeding is no longer done but variations of custom feeding,

purchased cattle, and fee schedule feeding is being done by the second generation of the Meyers Brothers Feed Lot.

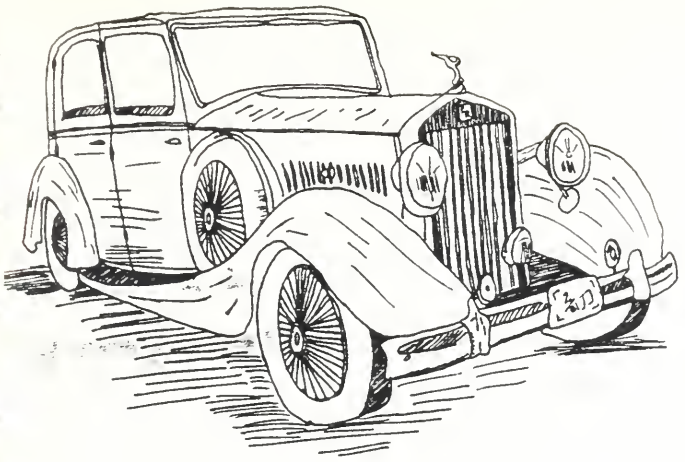
"Despite many hardships and destruction by the Teton Dam failure the cattle industry has come back and will continue to be a contributing economic enterprise in the Madison County area.

"Some of the cattle operations currently in the area would be the Fishers, Byrne, McGarry, Brown, Meyers, Rigby, Magleby, Palmer, and Munns. Over 300 livestock operators have cattle in the county.

"It would be neglectful in talking about the livestock industry without mentioning allied industries. Madison County has at least two veterinarian clinics with four full time vets, numerous feed dealers, one weekly auction company, and several livestock trucking firms.

"For many years straight English Breeds were kept on most ranches. However, in the past 10-15 years many good and exotic breeds have been introduced into the area and cross breeding has evolved. For better or worse depends on the beholders eye. Cross breeding can increase weight and in many cases carcass desirability.

"But some problems must be recognized in that calf birth weights may increase to the point of causing Dystocia. Generally speaking these larger framed cattle may take more feed and require extended feeding periods to qualify for desirable grade and yield on todays grading standards."



X - TALES PART IV

Hamilton Brothers

Four sons of James Campbell Hamilton were early settlers in Sugar City and were known in their lifetime as the Hamilton Brothers. They obtained a one hundred sixty acre farm from their Uncle, George Beckstead. The first brother to arrive in what was then Salem, Idaho, was John William. He arrived in 1901. John, along with his Uncle, George White, brought in a band of sheep from Wyoming. They built a two-room frame home on the southwest corner of the farm across the road from the Barrus farm. The two men were bachelors at that time. John later married Almina Winmill of Sugar City in 1905.

In 1902, Parley James, the oldest brother came with his wife, Helen Jane Miller and their two daughters, Helen and Esther. Then in 1903, Robert and his bride of two weeks, Ada Gunderson, came on the train to help with the operation. They attended church in Salem and related that travelling was difficult, especially in wet weather due to muddy roads. The two families each occupied a room in the house while the bachelors slept in the sheep camp, but all shared their meals together.

They related that in 1903 there were only two houses to be seen from their home. They could see a Winmill family one mile to the west and a family on the old Alf Mackay farm to the south.

In 1904 the Utah Sugar Company built the factory in Salem and the community became known as Sugar City, Idaho, and the Sugar LDS Ward was organized. Elda Harriet, first daughter of Robert and Ada, along with Gilbert Larsen (former mayor of Rexburg) were the first babies blessed in the new Sugar Ward.

The sugar factory had a great influence on the lives of the Hamilton Brothers. Parley became the Agricultural Superintendent of the Utah-Idaho Sugar Company and bookkeeper for Hamilton Brothers. John managed the sheep and Robert and Charles the farms. Charles came about 1914 and he married Pearl Anderson of Teton City in 1915.

An early edition of the Sugar City Times commented: "Hamilton Brothers of Sugar City is composed of four brothers, Parley, Robert, John, and Charles. They run a ranch of 160 acres one mile southeast of Sugar City, on which they raised 2000 bushels of grain this year and 60 acres of sugar beets. They also have a ranch in Teton Basin containing 320 acres of land. From this ranch they received 3300 bushels of grain and 400 tons

of hay. In connection with this they also have a large bunch of sheep."

The Hamilton Brothers became interested in other businesses. They owned and operated the Sugar Flour Milling Company and were interested in a livery stable besides owning stock in a hardware store and a mercantile business. In 1910 the Hamiltons bought a string of purebred race horses from a Mr. Adams from Wyoming and hired Warren Dennis as a trainer. One of the horses, Oveda, developed into one of the finest pacers in the country. She travelled all over to enter competition. The money earned from this venture helped finance new homes for the families. In 1914 Oveda was taken to Kansas for a race. After winning the race she became chilled and died of pneumonia. The Hamiltons then went out of the horse racing business.

In 1914 three modern homes were built southeast of the Sugar Factory complete with running water and electricity. A large farmstead was built with a huge barn, garages, granaries, blacksmith shop, sheep dipping vats, and scales. This was what was considered necessary to make up a convenient working farmstead. These homes were constantly occupied and stood until they were destroyed in the Teton Dam Flood of 1976. They were not rebuilt.

In 1957, an article appeared in the Rexburg Journal entitled, "Sugar City Landmark Hamilton Row Still Stands." The rest of the story goes as follows, "When Sugar City was still young and the Sugar Factory was busy and prosperous, one of the landmarks of the town was Hamilton Row. To early residents and travelers through town these three substantial attractive homes across from the sugar factory were representative of the solid growth expected of the city...The children and grandchildren can take justifiable pride in the contribution made to the development of Sugar City by the four Hamilton Brothers. (Charles home was one mile south on another piece of land and was not part of 'Hamilton Row.)'"

In 1920-21 there was a financial slump in the country. Sheepmen were forced to pay high prices for hay. It was said that the Hamilton Brothers lost $1000 a day for 150 consecutive days. This left them suffering financially, but through it all they remained honorable and although it took many years they paid all of their financial obligations and settled all of their accounts. One of their great desires was to be known as honest men.

The Hamiltons were stalwarts in the LDS Church. Parley and his family lived in Teton Basin for a few years where he served as the bishop of the Darby Ward. He died in 1925 of a ruptured appendix. At that time he was on the Fremont Stake High Council. He was the father of six children.

John served as Madison County Commissioner from 1929-1931. He was also a director and organizer of the Fremont County Wool Growers Association and was instrumental in working out land leasing arrangements for sheep ranges in Idaho. The lease arrangements remain today.

Many a boy scout owed his good times to "Uncle John" as he was called. He was always on hand to take the boy scouts on

their trips to the mountains and helped many of them pay their dues by providing employment to earn the money. Several wayward boys were paroled to him by the courts because of his integrity. He was the father of eight children and died in 1954.

Robert filled two missions from the Sugar Ward. For thirteen consecutive years he attended temple excursions to Logan, Utah, sponsored by the Sugar Ward Seventies. The quorum members and their families traveled in a caravan and put banners on their cars that read, "Sugar Ward Seventies Temple Excursion." He served as High Priest Group Leader and was faithful in attending church. He was the father of nine children and died in 1935.

Charles and his wife Pearl served a two year mission shortly after their marriage. He served as bishop of the Sugar Ward for twenty-one years. He was on the school board and the father of six children. He died in 1959.

Meek and Sublette

In 1832 after trapping on the Snake River, Joe Meek and Milton Sublette made their way to the Bear River Country to trap there. They were working for the Rocky Mountain Fur Company and found the area around Bear Lake being worked by trappers of the American Fur Company. Some fierce conflicts followed as they tried to inveigle men from one company to the other with promises of higher prices for their furs.

During their stay a quarrel occurred in camp on account of some indignity which had been offered to a Rockaway Chief's daughter. The chief stabbed Sublette so severely that it was feared he would not recover. Sublette had to be left behind and Meek volunteered to stay with him until he recovered or died from his wounds.

They spent many lonesome days together while Sublette slowly recovered and they revealed the secrets of their lives to the other. They came out with a renewed friendship which was to remain throughout their lives. It took forty days for Sublette to gain the strength he needed to move out.

On their way out of the mountains they came suddenly upon a warlike band of Snake Indians. They threw themselves upon the door of the medicine lodge of the camp as they knew it was held sacred and their blood could not be shed there.

The Indians held a conference and decided to kill their captives. There was an old chief who insisted that there was no necessity of killing two unarmed and harmless trappers but the mood of the rest prevailed. When darkness came the old Indian stampeded the camp horses and the rest of the camp went to recover them. The old man then got the prisoners to go with him where he had hidden horses in charge of an Indian girl who was called "Mountain Lamb."

Thus they made their escape and started a romance that eventually led to the marriage of Sublette to the Indian girl, Umentucken. They traveled to catch their friends who were camped in Pierre's Hole for the rendezvous of 1832. It was at this

rendezvous that the big battle with the Blackfeet Indians caused much excitement in the mountains for several years to come.

Joe Meek's Bride

Umentucken was the "Mountain Lamb" who had married Milton Sublette. Joe Meek was Sublette's constant companion through the early trapper era and was in a position once of coming upon Umentucken and her child when they were lost in stormy weather. They were freezing to death when Meek found them and led them to camp.

From this time on there crept into the heart of Meek a susceptibility to the charms of the dusky beauty. Sublette was forced to leave the mountains and seek medical aid for a troublesome wound in his leg that could only be cured by amputation. He was not going to be able to return to the mountains. Meek was more than willing to take over the responsibility of Sublette's Indian family. He ingratiated himself into the good graces of this idol of the mountains. She consented to become his bride and as the laws of divorce were easy in the wilderness, they were united in marriage.

Meek described his bride as the most beautiful Indian woman he ever saw. He bought her a dapple gray horse and beautiful clothes to make her stand out. She rode like all Indian women and carried a tomahawk and a peace pipe. The horse cost him three hundred dollars and the saddle and ornamental equipment cost another three hundred. The blankets of his new bride were of scarlet and blue and of the finest quality.

A short time after this, a big Irishman named O'Fallen accused Umentucken of liberating a couple of Ute Indians whom he had kept in slavery. He said he was going to flog the girl. As he approached her lodge she cried out that he was a coward to attack her when her husband was not at home and then she picked up a gun to protect herself. The bully was completely taken by surprise and begged to have his life spared.

In the summer of 1835, Umentucken met her death in an Indian attack upon Jim Bridger's camp. A stray arrow from the bow of a Bannock Indian hit her. Meek was grief stricken for days.

Even though it was common practice in the mountains among the fur trappers to purchase a wife from the Indians to take care of the chores a4round the camp, Meek was so stricken by Umentucken's death that he never found a replacement for her.

Richard Leigh - Beaver Dick

Richard Leigh was born in England on January 9, 1831. Contrary to common myth, he did not come to America as a stowaway but as a passenger. He joined the Hudson Bay Fur Company and learned the trapping art there. He fought in the Mexican War and spent some time in Salt Lake City. In Utah he met Brigham Young, who is said to have given Leigh the nickname of Beaver Dick. The nickname coming from his teeth resembling the teeth of a beaver.

When the Mormon War came, Leigh left Utah. He went north to the Teton Valley of Idaho which he described as the most beautiful of all he had seen. He lived in this country learning to exist with the Indians and the whites. He was six feet tall and had red hair with blue eyes. Because of his abilities he was enlisted as an interpreter during the Bannack Wars. He was in the vicinity of the Battle of Bear River.

He was the first to build a home in Teton Valley and as the settlers began to arrive he became an arbitrator when disputes arose in the valley. He had two other homes. One was on the north side of the Teton River at Hog Hollow near Newdale, Idaho, and the other was on the North Fork of the Snake River. His first family was buried near the Snake River home and Leigh himself was buried on the shores of the Teton River just above the Hog Hollow.

When stories of the Yellowstone Park area brought Government men into the country to survey it, Beaver Dick and Jim Bridger were hired to guide them. Beaver Dick joined the expedition at Fort Hall and guided the group through the Teton Valley and Jackson's Hole while Bridger led another group through Montana to the Park. Some of Leigh's group climbed the Teton Mountains but failed to leave evidence of their feat, causing some to feel that they did not make it to the top of the peaks. Later groups claim to be first as they could find nothing to show the efforts of those who climbed before. In Jackson Hole the Government group named two lakes after the Leigh family - Leigh Lake to the north and Jenny's Lake to the south. Jenny was Leigh's wife.

Beaver Dick's first family died after a prolonged bout with smallpox. A Bannack women brought the disease into his home and his wife and all their children died from it. Leigh himself was stricken but he recovered. The wife he buried here was Jenny, an Eastern Shoshone and the daughter of Chief Washakie.

In 1879 Leigh married Susan Tadpole, a Bannack Indian. They had three children - Emma, William, and Rose. There are over one hundred descendents from this family living today.

Later in his life, Beaver Dick had the privilege of being a guide to Theodore Roosevelt. Roosevelt was traveling in the area in search of big game. Leigh admired and respected the soon-to-be President because he would dress his own game after bagging it, unlike many of the Easterners who came West to hunt.

There are many areas of Eastern Idaho which bear the name of Leigh or his nickname. Leigh died on May 29, 1899, and was buried at his home north of Newdale, Idaho, on the Teton River.

Twentieth Century Trapping

There have been many books written and stories told about the fur trapping of Eastern Idaho. This part of the West was one of the favorite hunting grounds of the mountainmen and Indians. When the prices being paid for furs hit a low in the 1830's the big time trapping went out of business and the individual men who trapped made little actual money.

As areas were formed into boundaries and territories and states came into being, laws were passed to protect or eliminate animals depending on their usefulness or the damage they caused. In Idaho beaver trapping came under the jurisdiction of the State Fish and Game Department and one had to obtain a permit to search for these animals. The permits were given at special drawings similar to the way elk and moose hunts are conducted today.

Mr. Hugh Walker of Sugar City received one of these permits in the years just following the Depression. Those were days in which jobs were scarce and wages small. With the lack of work in the winter a job of trapping, if profitable, could help immensely.

Mr. Walker's permit allowed him to trap part of Moody Creek, all of Canyon Creek, and the Teton River from Canyon Creek down to Hog Hollow. He spent eighty days in his trapping venture and ended up with one hundred eighty-five furs. His permit was for one year but beaver needed to be harvested in the winter for the best pelts.

His camp was just north of the hot springs on Canyon Creek till that area was trapped out. Later the camp was moved to the Teton River. There a boat was used to aid in the operation. It was the first use of a canvas boat with wire ribs that he knew of at the time in the area.

The traps were set carefully so as to not catch the beaver cubs but only to harvest the mature adult. Beaver use a trail as they leave the water to feed on the Quaken Aspen trees. At the spot where they leave the water, the trap was placed to catch the hind legs as the animal made a spring to jump to the bank. Catching the front legs would result in no catch as they are fragile and tear off easily.

Furs were cut down the middle and around each of the legs. The legs were sewn together and then the whole skin was stretched and sewn to a green branch. Done right it would form a perfect circle.

Mr. Walker stated that the terms of his permit provided that the state was to receive one-half the proceeds of the sale of the furs. The furs were shipped back East where they were sold at auction. A choice blanket hide could bring as high as forty-eight dollars at the auction.

The Teton River was the best producer of beaver for Walker. He felt the volume of water was directly responsible for the number of beaver present. Each beaver has a specific area which is claimed and the more water in the stream enables a greater population.

The price of beaver skins seemed to be the factor in determining the amount of trapping being done. Mr. Walker continued to trap mink, martin, and muskrat throughout his life but never drew a permit for beaver again.

The Rexburg Boat Club

The following article was compiled by Carl Bradshaw Jr. in 1987. His help in preserving the history of the Upper Snake River Valley is much appreciated.

"In the year of 1941 there was a group of men and families who lived in Rexburg, Madison, Idaho, who loved the outdoors. They loved to fish and boat.

"I remember being a young boy going with my father, Carl Raymond Bradshaw, with these men to Island Park Reservoir to go fishing. My mother Selma, and my brother Dennis were with dad to have fun sleeping and camping out at Mill's Creek.

"We would go to Island Park on a Friday night after work and stay until Sunday afternoon or evening to return to the valley. The first boat we owned was a 12 foot canvas boat with a 5HP motor on it. We bought the boat from Dr. Nelson, who was our neighbor in town.

"One weekend we were sitting around the campfire talking and my father asked the men, 'Why don't we get someone to watch our equipment during the week so we wouldn't have to move it back and forth every weekend.'

"They all agreed and so they went to McCrea's to see how much they would be charged, but it was too high.

"So Dad and Roy Christensen stopped at Pond's Lodge at the Ranger Station to see about a lease for the club. The Forest Ranger said, 'We only give leases to organizations and firms but not to individuals. Are you an organization?'

"My father replied, 'We will be when we get back down in the valley.'

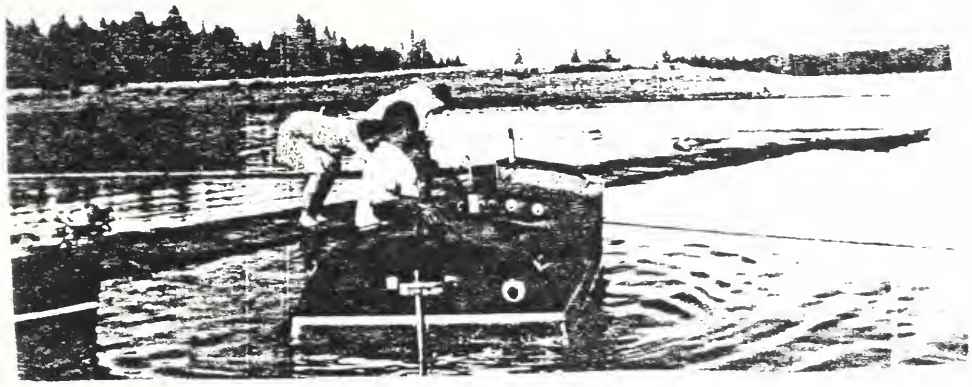
"The next few days Dad and the following men met at Roy Christensen's garage in Rexburg to form a boat club: Carl Raymond Bradshaw, Roy Christensen, Tobe Topham, Cal Stone, Floyd Bates, Thell Bunnell, Bill Bell, and Francis Holley.

"After the meeting they called Mary Smith to write the legal papers for them. Then they went back to the Ranger Station and signed the lease for the Rexburg Boat Club, at Mill's Creek, Island Park, Idaho, for $1.00 per year.

"I remember we had a lot of fun at Mill's Creek. One late afternoon my father let me take the outboard boat by myself and go up and down the river having a lot of fun. Then I wanted to come in to shore but the throttle stuck on and I had a terrible time trying to unstick it. I finally succeeded and came on in just about dark. Ever since then I have never cared about outboard motor boats.

Water Skiing on Island Park Reservoir in the 1930's.

The first wooden boat that was propelled by an inboard motor on the Island Park Reservoir. It was named "Louise."



"One summer my father bought a 16 foot inboard motor boat from Tobe Topham for $1,000. It had a 1932 Ford V8 engine with a three speed transmission. The name of the boat was Louise. It was a beautiful boat. That winter, across the street from the Rexburg Cold Storage, where my father worked, Dad remolded the boat to an 18 foot boat. It was remolded in the building where the Rainbow Sport Shop used to be. It was the fastest boat on the lake for quite a while.

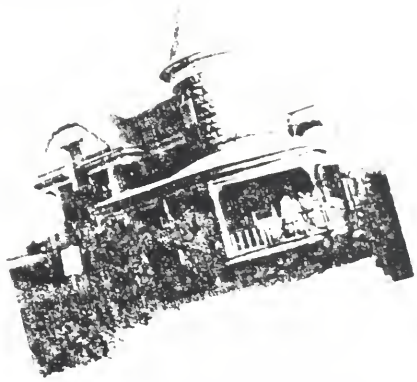
"One late day they spotted a large wooden platform floating down the river on a late evening. Our boat was the only boat that had a spot light on it. We went after the platform and towed it back to the club. It was later used for a boat dock.

"As the Rexburg Boat Club grew in membership some of the members beside the originals were: Ed Young, DeWayne Wilding, Rosie Powell, Pump Thompson, Lee Carbridge, Jess Welker, Ariel Peterson, Spence Haws, Lew Klingler, Bill Moore, Bill Topham, and Carl Smith. This is according to the best of my knowledge.

"Then about 1948 the Forest Service said we could not stay at Mill's Creek. We had to find a new place. My brother Dennis and Dad went with Ronald Hill in his plane to fly into Island Park to located a new site. My father went to I.P. Bills and they agreed on a piece of land on the Island. The cost of the lots was $500.

"So this is how the Rexburg Boat Club was started. It provided a lot of wonderful memories with our families. We had family reunions and parties of many kinds for our friends. A lot of our family who were on their way to Yellowstone Park would stay at the cabin at the Club. We would go dancing at Phillip's Lodge and etc.

"This account is to the best of my knowledge, Carl Bradshaw, Junior, 1987."



XI - Tales Part V

Conley Watts

Basketball shooting styles are just one of the things that have changed in the sport since its beginning in 1891. The only details of the game that have remained constant since that time are the jump ball (at least to begin the game), the height of the hoop (ten feet), and the five-second limit on the throwing of the ball in bounds.

As a youngster on the family farm in Rexburg, Idaho, Conley Watts found that he could not grip his small basketball with two hands. The two hand shot was the only shot being used at that time in basketball. He practiced with a one hand shot on a hoop on the family barn. When he arrived at Madison High School in 1928 he was met by Coach Lowell G. Biddulph. Most coaches of that time demanded that their players use the standard two hand shot but Biddulph wisely allowed Watts to do his thing. He did suggest that the shot be moved from the side of the player to line up with his eyes.

Coach Biddulph, in recalling his early coaching experiences at Madison, tells how Conley and the other Madison players worked on the one handed shot: "We'd have the players work on it every day...Conley, who started it, would spend long hours trying to perfect it. It revolutionized the game because it was hard for other teams to guard against. It still is and it accounts for the high scoring of teams today."

Watts led the Madison High team to the Idaho State title in 1930. That allowed them to travel to the Alonzo Stagg National High School Tourney in Chicago. There were teams from all over America at that tournament. They were all exposed to Watts' one-hand shot and it quickly became the topic of conversation among the coaches. Watts was the only player in the tournament using that style of shot.

Watts went from Madison High School to Ricks College. As an All State player in high school he was expected to excel at Ricks. He did. He attended the school for two years and won eight varsity letters in athletics. He was awarded the Widsteen Medal as the best all-around athlete and won the Ogden Standard-Examiner gold watch as the best intermountain area junior college basketball player in 1932.

He moved on to play for Utah State. With the Aggies he became captain of the 1933-34 basketball team. He was one of the

top scorers in the Rocky Mountain Conference both years. It was at the end of his career in basketball when a controversy came up regarding the question of who was the first to use the one hand shot.

In January, 1934, Aggies coach, E. L. "Dick" Romney went on a road trip to play Stanford University. The Aggies defeated Stanford, 46-35, mainly because of Watts' sixteen points. The newspapers reported that the highlight of the game was the "fast breaking attack of the Aggies coupled with the unerring shooting by Captain Conley Watts. The Aggie captain rang the bell eight times with his one-hand shots from around the foul line." (Logan Herald-Journal, January, 1934.)

Many assume that Hank Luisetti, an all time great at Stanford, was at the game and saw Watts' shooting form. Actually, Luisetti was using the one hand shot that year while he was finishing his senior year at Galileo High School in San Francisco. Watts was then a senior at Utah State. According to Mr. Luisetti, the two never met.

Luisetti said, "I started using the one-hand shot as a youngster on the playgrounds because i wasn't strong enough to push the ball to the hoop with two hands. I used a shot-put type of delivery at first, then as I grew my strength allowed me to move the ball to the front and use a step-toward-the-basket one hand shot. In college I scored a lot of baskets on the follow-up as the forward motion of my shot carried me to a natural follow-up of the shot."

Luisetti was given credit for introducing the one hand shot to the Eastern colleges. While he was a Junior (1936-37), Stanford played and won six games in the New York City area including a victory over Long Island University, a team with forty-two consecutive victories and coached by the great Nat Holman. Luisetti recalls that Holman stated that he would never allow his teams to use the one hand shot because it involved "luck". However, when Luisetti and Stanford defeated LIU the following year, Holman is reported to have stated, "I will give the one-hand shot serious consideration the following year." During the second trip Luisetti scored an unprecedented 50 points in a 92-27 win over Duquesne.

According to reliable sources and written accounts, it was L. Conley Watts who pioneered the one hand set shot in basketball while at Madison High School, Ricks College, and Utah State. The one hand set shot has since been surpassed by the one hand jump shot.

L. Conley Watts died July 26, 1976, at the Logan hospital of a coronary at the age of 65. He coached basketball for seven years at South Cache High School and four years at Davis High School before going into business. He was the co-founder and president of the Cache Valley Builders Supply. In 1942 while coaching at Davis High School, he was chosen as coach of the year by the Deseret News.

One of his most unusual accomplishments was the distinction of being the eighteenth person to climb the Grand Teton Peaks in Wyoming. He was a boy scout at the time. He later became President of the Cache Valley Council of the Boy Scouts of

America. He received the Silver Beaver award and served on the executive board of the Scout Council.

His wife, Barbara Parkinson Watts, of Rexburg, Idaho, resided at the family home in Logan, Utah. They had five children, Richard, Gary, Joseph, Barbara, and Steve.

Conley Watts was honored during the halftime of the USU-Utah basketball game on January 5, 1978. His wife and children represented him. He was honored as the originator of the one hand shot and the forerunner of today's highly polished jump shot. A permanent display, describing Watt's basketball career and use of the one hand shot was encased on the north concourse of the USU Spectrum.

Rexburg Tabernacle

John R. Poole was working for the Utah Northern Railroad as it was being constructed from Eagle Rock (Idaho Falls) northward to the Montana border. In his spare time he explored the area to the east of the railroad and took a report back to Utah with him that the area would support large scale migration.

The President of the Cache Valley Stake of the Mormon Church visited the area in October, 1882. He felt the area was suited for a movement of Saints into the country. He called Thomas E. Ricks to be the bishop of the Bannock Ward, which ward encompassed all of Eastern Idaho. The headquarters of the ward was established at a site which was later to become known as Rexburg.

The spring of 1883 saw large groups of Saints move into the Rexburg area. By the end of 1883 there were eight hundred and fifteen members of the Bannock Ward with the majority of these Saints living in Rexburg. At the end of the second year the number had almost doubled to fourteen hundred twenty residents. When Idaho was ready for statehood in 1890 there were thirty-eight hundred and sixty-one Mormons on the rolls of the Church in the Rexburg area and it was still growing. At this time there were twelve wards under the Bannock Stake being presided over by Thomas E. Ricks as the Stake President.

During the second quarterly conference of the old stake on August 16, 1884, before the conclusion of the meetings, President John Taylor stretched forth his arms and thanking God for directing his people, blessed the land, water, timber, grasses, and all that pertained to the well-being of the people of the valley.

The stake was divided in 1895 with the area south and west of the forks of the Snake River becoming a new stake named Bingham Stake. The Bannock Stake name was changed to Fremont Stake in 1898 in honor of General John C. Fremont.

The continued growth of the Church population in the Fremont Stake resulted in further division in the next few years. The Teton Stake was created in 1901 and the Yellowstone Stake was created in 1909.

With so many members located in the Snake River Valley it was proposed that a tabernacle be constructed in the Rexburg

area. This proposal was started in 1910. An assemblage of the priesthood voted its approval on March 18, 1911. The proposition called for the erection of a pink and grey stone building trimmed with white, sixty by one hundred and twenty feet, which would cost twenty-five thousand dollars. It was to be provided originally with a steam heating system and electric lighting. The project was to be financed wholly by the Saints in the area, and the Church would not be called upon to participate in the financing of the building.

Eli McEntire was the superintendent of construction and the plans were provided by Otto Erlandson of Provo, Utah. Subscriptions and donations from the local members of the Church began. The land was acquired on North Center Street in Rexburg.

Ground breaking was held May 14, 1911, with the cornerstone being laid on July 15, 1911. A full basement was to be built in addition to what was shown on the plans. Apparently, the contractor suggested raising the main floor and using earth from the excavation to build up the surrounding grade. The extra cost for this basement was three hundred dollars. The cost breakdown was as follows: original cost of the building, twenty-nine thousand dollars; furnishings, four thousand dollars; and the land, eight hundred dollars.

On January 7, 1912, with 2400 people assembled to hear, President Joseph F. Smith dedicated this edifice, which has become widely known for its almost perfect acoustical features. President Smith said he was surprised when he heard it was to be built, surprised when he heard it was built without Church aid, surprised when he heard it was paid for, and surprised when five hundred dollars of the three thousand dollars appropriated by the Church for seating had been returned.

Because the Fremont Stake was located in Rexburg, Madison County, and not to the north in Fremont County, the decision was made to change the name of the stake again. It became known as the Rexburg Stake on June 23, 1935. Ten years later population increases caused it to be divided into the Rexburg and North Rexburg Stakes. Soon the growth of the stakes using the tabernacle was so great that they had to abandon the building in favor of using the gym portion of the Ricks College Fieldhouse.

A number of historic-minded persons suggested that the Rexburg Tabernacle be preserved as a historic monument to the heritage of the pioneers of the Upper Snake River Valley. The Upper Snake River Valley Historical Society asked the Idaho State Historical Society to consider the property for nomination to be placed in the National Register of Historic Places. The local Historical Society provided the background history of the tabernacle to the state and the wheels were set in motion for the nomination.

A committee of eighteen citizens from all over the state form a review board to vote on each nomination. The State Historical Society then gathers photo's and prepares documents and maps to send them on to the National Park Service. If they approve the building is placed on the National Register. The states Congressional delegation is notified and they inform the people of the state.

In the Summer of 1972 the long awaited announcement electrified the Valley residents. The Rexburg Tabernacle was registered as a National Historical Site.

Other stake tabernacles erected in the Upper Snake River Valley had been torn down to be replaced by modern facilities to accommodate increased membership and present day needs of the Church of Jesus Christ of Latter-Day Saints. For instance, the original tabernacles built in Teton (Driggs), Yellowstone (St. Anthony), Rigby, and Idaho Falls Stakes had been demolished and replaced with beautiful stake centers. The Rexburg Stakes began the process of constructing their own stake centers. A fear was growing that the Rexburg Tabernacle might soon join its predecessors in the scrap pile.

Concerned citizens and members of the Church joined in an effort to preserve the building. In the Fall of 1972 a proposal for the future use of the Rexburg Stake Tabernacle was compiled and sent to the headquarters of the Church in Salt lake City, Utah. The proposal suggested that the tabernacle serve as a memorial to the pioneers of the valley.

In 1975, the City of Rexburg added its voice and concern regarding the disposition of the building. In a letter to Church leaders, Mayor John Porter reminded them of the many Church Presidents who had spoken from the tabernacle pulpit. He also told of how the building had been used by Idaho political leaders for speeches and patriotic meetings. He explained how the building could be used for public meetings with the grounds being kept up by the city. He concluded that all activities would be maintained to comply with the standards of the LDS Church.

Then came June 5, 1976. The collapse of the Teton Dam and the ensuing flood sealed the fate of the tabernacle as to further use by the Church. The water did not reach the upstairs portion of the building but it did ruin the basement. The building itself was left structurally strong but abandoned by the Church.

When word was received by the local leaders of the Church that the building was not to be restored, a flurry of activity began. Letters began flowing to Salt Lake in an effort to influence Church leaders to preserve the building. Very active were the local leaders of the Church who supported the preservation project.

Mayor Porter sent another letter in the Spring of 1977 re-enforcing the desire of the City of Rexburg to purchase the building for a public auditorium, a historical museum, and a Teton Dam historical exhibit. A monument would also be erected on the site to honor the hundreds of Church members who came to the Rexburg area following the flood to help clean up and rebuild. The city offered the Church fifty thousand dollars for the purchase of the building and the property it sat upon.

During the next year negotiations flew back and forth between Rexburg and Salt lake City. There were also letters and forms flowing to Boise and then on to Washington D. C. The Church approved the sale. The Office of Archeology and Historic Preservation of the Department of the Interior granted the fifty thousand dollars for the purchase of the building.

The appraised value of the property was two hundred sixty-two thousand dollars. The LDS Church contributed fifty thousand dollars in cash and one hundred sixty-two thousand dollars in donated property to match the fifty thousand dollars from the preservation grant, and the title of the Rexburg Tabernacle transferred to the City of Rexburg.

Those affiliated with the Upper Snake River Valley Historical Society suddenly found their fondest dreams realized. The tabernacle would be preserved and would provide a home for a museum.

With the assistance of the State Historical Society, the Architects Studio, the City of Rexburg, and the Upper Snake River Valley Historical Society another grant application was prepared. This was to be a matching funds grant to repair and restore the building as far as the money would go. The matching funds would come from the citizens of Rexburg and the surrounding communities.

The community responded grandly. Contributions flowed in from businesses, civic clubs, summer visitors from Arizona, and pioneer families. Many people interested in historic preservation helped raise funds. A benefit concert was held by the Rexburg Women's Community choir to help repair the tabernacle organ. A recital by a Rexburg opera singer, Dave Power, brought in money. Not enough can be said about the spirit of sharing and preservation that has been expressed by the community of Rexburg.

In the Fall of 1980, a contract was let for the first phase of the restoration of the Rexburg Tabernacle. The project included the repair of the exterior masonry, plumbing, and electrical systems. A cement floor was put in the basement and several carpentry jobs completed this phase by the Spring of 1981.

The opening date for the museum was June, 1981 and attendance records have been set almost every year since that time. Currently (1989) the goals of the museum are to work on conservation of the collection of pictures, tapes, clothing, and artifacts.

Mudlake Jackrabbit

The front page headlines of the Rexburg Standard newspaper of December 8, 1981, declared, "RABBIT KILL PLANNED AT MUDLAKE." The story then told of the need for volunteers to help in a drive to dispose of as many rabbits as possible.

Environmentalists and animal protection groups protested the killing of the rabbits. Sensing a story, the news media covered the first rabbit drive. They interviewed people on both sides of the issue. The story proved to be of interest throughout the country as the network news picked it up and gave it coverage.

The black-tailed jackrabbit population boom had reached epidemic level in several areas of Southeastern Idaho. Farmers' crops were being destroyed by the hares. (The term rabbit is a misnomer; a jackrabbit is not a rabbit but a hare.)

Some animals increase and decrease in numbers with such regularity that they are categorized as having cycles. The jackrabbit cycle runs every nine to ten years. There are several theories about Southeastern Idaho's hares. One is that the coyote population had been reduced by poisoning and thus the hares' natural enemy allowed them to grow. There is no scientific data to support this idea.

More likely is a combination of favorable climatic conditions, abundant food, and room to expand in conjunction with a highly prolific species. Under ideal conditions one female jackrabbit can produce four or five litters of up to six young each per year, and first litter females can breed during the year of their birth.

Lack of food is the best explanation of why populations decline. Rapidly spreading diseases such as tularemia in hares may have contributed to the decline.

Jackrabbits have to eat to survive and may consume up to half their body weight in food per day. Heavy snowfalls, such as the Winter of 1981-82, will concentrate the animals. It is estimated that hare numbers reached several thousand per square mile in certain locations in the Mudlake area. It was estimated that over five million dollars worth of crops would be destroyed in that winter.

The jackrabbit problem became international when representatives from Nigeria appeared on the scene to propose shipping the hare meat to their country to feed their citizens. Nothing ever came of this proposal.

The Idaho Humane Society protested that clubbing the hares was not the way to kill the animals. Poison could not be used because of the possible donation of the meat to Nigeria and the death it would cause the natural scavengers.

About four hundred men, women, and children showed up at the first modern-day rabbit drive at Mud Lake on December 12, 1981. They formed a line, chanting and pounding the ground. The rabbits fled before them into a fenced pen. The first drive produced only two thousand hares rather than the anticipated fifteen thousand.

On December 19th a second drive was held with some six hundred participants and an estimated fifteen to twenty thousand hares were killed. Conservationists felt thwarted as there seemed to be no laws to stop the 'rabbit' drives. They threatened a nationwide boycott of Idaho farm products but it never materialized.

As the winter progressed both sides of the issue agreed that the hares presented a problem to the farmers and many different ways were suggested as a more humane way of killing them.

The third drive of the season was to feature an attempt to gas the hares. About five thousand were captured alive and transported to the Fort Hall Indian Reservation as game animals to be hunted. The gassing attempt did not work. A trench was dug but it only went down two feet instead of the needed six. Lava was found under the top soil. The building of an electric pen to kill the hares was abandoned when it was estimated that the cost would be six to eight thousand dollars.

The next year disease devastated the hare population. There have not been large numbers of hares in the Mud Lake area since the controversy of 1981-82 (1989).

Why The Eighteenth Amendment

The following article was prepared by Edna S. Taylor for a Winter Symposium sponsored by the Upper Snake River Valley Historical Society. Mrs. Taylor is to be congratulated for her research and devotion to preserving history.

"Prohibition is the forbidding by law of the sale, and sometimes manufacture of alcoholic beverages. The question of prohibition has been one of great public interest in America for more than a hundred years. For fifteen years before the Civil War Maine and twelve other states passed statewide prohibition laws. But they were either repealed later or declared unconstitutional. After the Civil War the liquor business developed rapidly. Both the Democratic and Republican Parties had refused to consider prohibition in their platforms. That was why in 1869 the Prohibition Party was organized. In 1869 under the able direction of Susan B. Anthony and Elizabeth Stanton, and others like Lucretia Mott, Martha Wright and Mary Ann McClintock, the National Woman Suffrage Association was formed to help with voting rights for women. By 1873 this group helped organize and promote the Woman's Christian Temperance Union. During this campaign, women church members went into saloons, sang hymns, prayed, and asked the saloon keepers to stop selling liquor. These groups working together locally were able to get cities and counties to go 'dry'. This was done where statewide prohibition seemed impossible. This was the case in Idaho.

"In Rexburg August, 1906, Mathilda Flamm, President of the Relief Society, circulated a petition asking the city council to restrict saloons and pool halls to those in existence. Later, in 1932, Stake and Ward Relief Societies purchased five hundred copies of a booklet entitled 'Prohibition Facts' for circulation throughout the stake. The question of statewide prohibition was an issue from the campaign of 1910 to 1914. Sentiment for halting the liquor traffic was strong in Idaho even before the adoption of the local option in 1909. The legislature elected in 1914 was committed to enacting a state prohibition statute. By January 2, 1916, prohibition became effective all over Idaho but not without a few protestations from saloon keepers, brewers, and other businessmen of a nostalgic sentiment. The Idaho Daily Statesman of January 2, 1916, had an interesting article about the passing of the saloon: 'A brief review of the liquor traffic in Idaho might be of interest at this time. Idaho was organized as a territory in March 1863, at which time and for many years its population consisted mainly of miners, who lived in tents or log cabins usually of one room where they cooked, ate, and slept. With no books or papers and long evenings to spend they congregated at the saloons which were open to all comers. They were well lighted, warm and provided the good fellowship that was sorely needed.'

"Actually, as the Anti-Saloon League and the Temperance Union became better organized nationally most reasonable people were beginning to see the saloons as places of vice. Here is a quote from a magazine published by the Anti-Saloon League April, 1912: 'The saloon is the storm center of crime; the devil's headquarters on earth; the schoolmaster of a broken decalogue; the defiler of youth; the enemy of the home; the foe of peace; the deceiver of nations; the beast of sensuality; the past master of intrigue; the vagabond of poverty; the social vulture; the serpent of sin; a ponderous second edition of hell, revised enlarge and illuminated.'

"During the years preceding 1910 there were four or more saloons open on Rexburg's Main Street and these continued to operate more or less successfully until the Congress provided for an amendment in 1917 which would make the entire country prohibition territory. This was the Eighteenth Amendment which went into effect January 16, 1920.

"Passage of the 18th Amendment can largely be attributed to the National Anti-Saloon League formed in 1895. This organization transformed the existing temperance movement promoted by the Women's Christian Temperance Union from a moral appeal to the individual into a political power. Although in theory the League was almost a non-sectarian organization, in fact, it was almost entirely an instrument of the Protestant churches. Prohibitionist sentiment was strong among these groups and the Anti-Saloon League gave them effective political organization. The churches opened their pulpits to Anti-Saloon speakers and provided the League with an extraordinary access to church membership.

"During the prohibitionist heyday, the Protestant churches of America were predominantly rural and native. The Anti-Saloon League did not have to create prohibitionist sentiment. It already existed. It was already organized in the churches but with singular success it directed the sentiment toward a political purpose, the passage of prohibitionist legislation. The League's electoral effectiveness depended on two things: (1) its control of the rural vote and (2) the dependence at that time of both the state and national legislatures on rural areas. The League also directed its propaganda not so much for prohibition as against the saloon and its evils. This was an effective device because even drinkers who balked at the idea of absolute prohibition were willing to admit that the American Saloon had become a noisome thing.

"It was hard to keep this county "dry" when surrounding counties and areas were not. Some local people coming through Evanston, Wyoming, found that they were having an auction of all liquor from the area. Large piles of bottles were in the street being auctioned off cheaply. These people, thinking to obtain some for medicinal purposes, bought several bottles. Then as they approached the Idaho line and knowing they might be searched hid the bottles in the baby's basket. The officers did search the car, uncovered the baby, but hastily tucked her in again and waved them on. The task of enforcing the local traffic in liquor was indeed next to impossible.

"Local groups in Rexburg, recognizing the trouble that liquor brings to many households and the danger to young people rallied to the Woman's Christian Temperance Union and the Anti-Saloon League. At one time there was a Polysophical Society which met every Friday night with programs of music and drama. Walter G. Paul organized and directed the plays. A Mr. Adams was recognized as a great singer and took part in the plays and programs which often had anti-saloon subjects. The Ricks Academy provided many programs of music, drams, and other entertainments that helped keep people away from the saloons.

"In 1922 after the passage of the 18th Amendment the Temperance Union became even more forceful about enforcing the law. In Twin Falls they entered one of the saloons, grabbed the bottles off the shelves, and poured them out in the street.

"In 1919 Milton Benion of the University of Utah wrote a textbook to be used in high schools and colleges. The title of the book is, Citizenship and it is interesting to note what he had to say about prohibition at that time. It was a very idealistic statement:

> 'One of the most recent developments of a national function is that of National Prohibition of the liquor traffic. As in the case of many other reforms, this one had its beginnings in local communities. But town or county prohibition under a local-option law was not always effectual. This fact led to state-wide prohibition. May we not hope that this will lead ultimately, by the concert of nations, to universal prohibition of this source of human degradation? This reform has been long delayed because of the assumption that it involved and interfered with individual rights. The voters, however, are coming to see that no man has a right to anything that will degrade either himself or others.'"

The John Sack Cabin water wheel at Big Springs.

Side view of John Sack cabin across Big Springs.

XII - TALES PART VI

Cress Creek Nature Area

John W. Rushin of the Department of Biology of Idaho State University did a study to help the Bureau of Land Management in 1977. He helped to develop materials for the Cress Creek Nature Area with an emphasis on the biological and geological aspects of the area. The following is a summary of his report.

"The Cress Creek Nature Area is located on the South Fork of the Snake River near the town of Ririe, Idaho. The Snake River was named for the Snake Indians, through whose country the greatest part of the river flows. The Indians, in turn, were named 'Snake' by their Plains neighbors to the east, possibly because they used snake heads painted on sticks to terrify their Plains enemies. Or possibly the sign employed to designate the Snake Indians in conventional sign language - a snake like motion - may have suggested the name to the Plains Indians.

"In the past the South Fork of the Snake River, which flows below the Cress Creek Nature Area, was called Lewis River after Meriwether Lewis of the famous Lewis and Clark Expedition (1805). The North Fork of the Snake River has been called Henry's Fork after Andrew Henry who built the first fur trading post in Idaho on its banks (1810). The area within and around the North and South Forks of the Snake River is generally called the Snake Forks area."

The next section of the report tells many different facts about the area. Those that I thought might be of interest I have included here.

"...Early trappers were guided by landmarks such as Big Southern Butte, Twin Buttes, and Menan Butte, all of which can be seen from the Cress Creek Nature Trail...The world renowned author, Vardis Fisher, who was raised in the Snake Forks country around the turn of the century (1900) recalls that his impoverished family lived mostly on wild fruits and wild flesh. They ate service berries, currants, strawberries, choke cherries, huckleberries, venison, elk, wild chicken, duck, goose, and fish. Their sweets included mostly wild honey and the children played with sticks, rocks, and bones of slain animals. They were dressed in the re-sewn clothes of their father or in animal skins...Captain Charles B. Hawley was one of the early residents and trappers near Cress Creek in the late 1880's. Captain Hawley was also one of the first settlers to see the natural hot springs

in the area and he wrote the following: 'As I was gathering my cattle last Fall, I observed a wounded deer following the canyon trail, and from the crest of a hill, by use of field glasses, I saw it coming to the spring and dipping its lame foot into the pool. The next morning I saw it repeat the act, and at intervals thereafter I would see it coming and going to and from the pool until it was well and strong.' Captain Hawley homesteaded two miles down river from Cress Creek where he had two large apple orchards. He diverted water from Cress Creek and Hawley Springs to his orchards by a ditch, the remains of which can still be observed along the Cress Creek nature trail.

"...Another early resident (1894) of the Cress Creek area was Richard C. Heise. Mr. Heise was an immigrant from Germany who, while living in Eagle Rock (Idaho Falls), learned of the hot springs along the South Fork of the Snake River. After exploring this springs Mr. Heise believed its waters to be helpful for relieving rheumatism as well as for healing wounds. Mr. Heise homesteaded the property from which the clear, hot water gushed from the hillside. Beside the hot springs he built a home of logs with a steeple of two windows. He then built over the years a swimming pool, hotel, and post office. Means were now adequate to give the public a health resort. Over the years this resort has developed into the now popular 'Heise Hot Springs' which is located just a couple of miles up the Snake River from the Cress Creek Nature Area.

"Richard C. Heise also built a road that carried travelers and the mail between Heise and Thornton, a distance of sixteen miles. The road was at first used by stage coaches and later by early touring cars. Remains of this old road can be seen in the Cress Creek Nature Area. The gravel road which presently runs along the Snake River was built by the Civilian Conservation Corps between 1934-37. The completion of this road marked the end of the old stage road.

"In the early years (1890's) many people coming to Heise Hot Springs crossed the Snake River by ferry. The last ferry to operate in the vicinity of Heise was built by Mr. Elof Nelson, one mile down river from the springs. A stage between Rigby and Heise Hot Springs, known as the Adam's State, brought many passengers across the Snake River at Nelson's Ferry.

"Mr. M. Eugene Holt purchased Nelson's Ferry and operated it for the next twenty years (1919-39). During this period, cars from many states were ferried across the Snake River. In one season there were cars from twenty-eight states and one each from Cuba and Hawaii.

"Construction began on a steel bridge at the site of 'Holt's Ferry' in 1937 and it was completed on Easter Sunday in 1938. The present bridge was constructed in 1975.

"As a small child, Mrs. Afton Smith, the daughter of M. Eugene Holt, can remember visiting a springs near her home and seeing many elk horns (racks) lying around the creek. The area around this spring was reported to have been a wintering ground for elk and the springs were called 'Elk Horn Springs'. Later the elk disappeared and some people began calling the springs 'Water Cress Springs' because of the growth of the leafy water

cress plant in the creek. Today, this same area is an important wintering ground for mule deer. Other wildlife also find a sanctuary around 'Cress Creek.'

Harriman State Park Association

The following information was taken from the Harriman Trumpeter, the first publication of the Harriman State Park Association which was organized in the summer of 1984.

Those belonging to the Harriman State Park Association are individuals concerned that the natural and historical wonders of Harriman are not being realized to their utmost potential. They are also concerned that the educational value of the Park is sometimes overlooked, slighted, and not fully appreciated.

The association hoped to print the newsletter eight times per year. Then the realities of cost reduced the goal to quarterly. Each issue will include activities revolving around the four seasonal changes in the Park. The subscription cost was to be ten dollars per year.

Some of the activities available at the Park are hiking, fly fishing, bicycling, limited picnicking, bird watching, wildlife observation, photography, Junior Ranger programs for children, skiing in the winter, horseback and wagon rides, and historical tours.

There are many opportunities for volunteers. The association has six different aide positions available. They include clerical, program, public relations, maintenance, wildlife research and historical research. There is also need for visitor center help to orient and inform Park visitors.

When the Harriman Family donated their land to the people of Idaho, their primary interest of conditions were expressed as such, "to maintain an environment where man is in harmony with nature."

Rinetti-Capitolo Cabin (Big Springs)

An effort was made in 1984 to have the Rinetti-Capitolo cabin placed on the National Register of Historic Places. The building has unique and distinctive characteristics with materials taken and hewn by hand from the forest. The interior is simple but gives a visitor a feeling of snug, comfortable and quiet living. Inside and out, the cabin is in complete harmony with the forest hillside.

This old dwelling is the first log cabin built by hand for a summer home at the head of the Henry's Fork of the Targee National Forest, Fremont County, Idaho. Its original one room and porch was built in 1925 and a log kitchen was added on the back in 1934, with Johnny Sack, the remarkable craftsman of wood, doing the work.

This rustic structure, built in the old homesteader style, would be an added place of interest to visitors walking to and

from the Johnny Sack home. Many of these visitors have asked permission to see the inside of the cabin and inquire of its origin.

One of the reasons suggested for the placing of the cabin on the register is because it was originally the summer home of William "Bill" Burland. He used the building as headquarters while he served as one of the first Idaho Fish and Game Wardens in the area.

In 1924, Bill Burland of St. Anthony, Idaho, was issued a forest lease and he built the cabin in 1925, using native logs and lime sand and horsehair chinks. Mr. Burland patrolled the area and gave official protection to the tremendous rainbow trout that come up the river and into the springs to spawn in the clear water flowing over sparkling sands in watercress and moss bordered channels.

The springs have a flow of one hundred eighty-eight second feet and water temperature of fifty-two degrees Fahrenheit without change through all four seasons. It is a perfect breeding ground for trout and many of the fish remain in the area.

The protection of these magnificent fish begun by Mr. Burland continues. The original wagon road to Big Springs has been greatly improved, surfaced, and rebuilt. The rainbow trout remain to the delight of hundreds of visitors and residents who travel to the bridge on the "Big Springs Loop" to throw bread to fantastic rainbow in the spring water. The spring forms a river and flows under a bridge which makes for convenient feeding of the fish. One could certainly suggest that the fish at Big Springs are now, and for fifty years or more have been, the greatest attraction to the area.

Bill Burland's initial interest in conservation and the establishment of a Fish and Game Warden's residence and headquarters, overlooking the always hungry and spawning trout has the applause of true sportsmen from all regions. The cabin he built with a front porch within thirty yards of the bridge remains as a warning to all poachers and night time predators that the illegal taking of the famous fish continues to be patrolled and monitored.

Due to increasing age and ill health, Mr. Burland accepted the offers and sold the cabin to Cesare Rinetti and Frank Capitolo in 1933. They were partners and proprietors of the Rotisserie Inn, a well known restaurant in Salt lake City, Utah.

Messrs. Rinetti and Capitolo had been introduced to the area in or around 1916 by Mr. O. J. Salisbury who maintained a ranch at the north end of Henry's Lake. As they assured Mr. Burland as an inducement to sell the cabin to them, the partners and their families would attempt to maintain the premises in the old tradition.

Indoor lighting was limited to candles, kerosene lamps, and gasoline lanterns until the Fall River Electric Cooperative brought electricity to Island Park. Logs, saw horses and a chopping block for wood stove cooking and heating are at the kitchen door. Pots and pans hang over the kitchen wood stove, for ready use as there is little room for cupboard storage of

such utensils. Wooden drains at the sink, cupboards for dishes, and checkered curtains add to the charm of the kitchen.

There were none of the modern conveniences. Screened, out door 'iceboxes' for vegetable and meat coolers remain attached to the shady side of the cabin. Water was carried up from the springs in pails, and original water buckets remain handy in the kitchen to keep and replenish a large hot water heater that was always on the stove.

Later, Messrs. Rinetti and Capitolo provided funds, and Johnny Sack the labor, to build a water wheel to provide power to pump water to a tank on the hill above the cabin to supply water from the springs to the cabin and the Sack's cabin. The system remains to this day and the wheel is still running as an attraction to visitors to the area on the road between the Rinetti-Capitolo cabin and the Johnny Sack cabin.

Also, in the Rinetti-Capitolo cabin are several hand made wooden objects of art and design done by Johnny Sack and given to the Rinetti-Capitolo families. These unusual gifts, including bedsteads, miniature log cabins, and other wooden objects, have been there for many years. The old table loaded down with magazines and books would keep an interested browser busy for a week.

The log cabins are in their original state. The inside is well kept and cozy. The outside is in need of repair but will be brought up to standard. The outdoor log built toilet remains on the hill, behind the cabin but is locked and will remain closed and not used.

There is one road or pathway leading from the Big Springs campground to the Rinetti-Capitolo cabin and the Johnny Sack Cabin. Visitors must pass the Rinetti-Capitolo cabin after walking a quarter of a mile, more or less, and another fifty yards beyond to the Sack cabin. The Rinetti-Capitolo cabin would be a welcome refuge from the rain or a delightful rest from the trail for seniors and youngsters alike on the way to and from the Sack cabin.

Clark County

In 1973 the Ricks College Journalism Class was given the opportunity to produce an issue of the Upper Snake River Valley Historical Society Quarterly. This was Volume II, # 4. The following is a summary of an article written by Mickey Tolman in fulfillment of the class assignment.

Clark County was named after one of the prominent cattlemen of the Northwest. It was organized at the fifteenth session of the Idaho Legislature. George B. Allen, a representative from the old Fremont County, introduced the bill. Allen later served for many years as the Clark County auditor and recorder and was a merchant from Spencer. His wife, Caroline, was appointed the first recorder and auditor of the new county. He died in 1936 and she died in 1940.

The bill was approved by the Governor on February 1, 1919. It separated Dubois, Idaho, from Fremont County and made it the

county seat. The county included Lidy Hot Springs, Spencer, Humphrey, Kilgore, Small, and Dubois. The county contained approximately 300,170 acres of privately owned land, 367,972 acres in the Targhee National Forest, and 471,858 acres in state and federally owned grazing lands.

The name of the new county was to be Clark as a tribute to Samuel K. Clark. He was a prominent cattleman of the northwest who resided in Medicine Lodge about nine miles west of Dubois.

The first newspaper established was the Dubois Enterprise started in December, 1897 by Harvey Brook. The Dubois Banner was founded in 1917 by N. E. Reynolds. Later the two papers were consolidated into the Clark County Enterprise Banner in 1919. The publisher at that time was C. P. S. Button, the first Clark County probate judge.

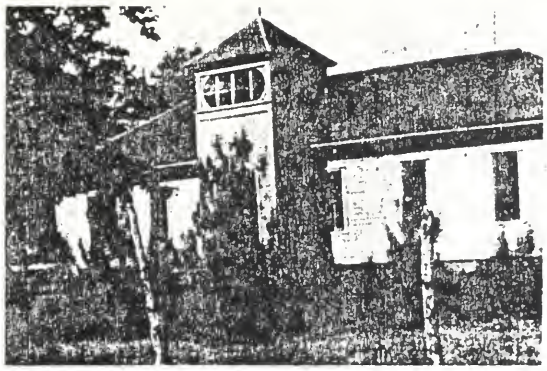
The average elevation of Clark County is 5400 feet. Dubois' elevation is 5145 feet and at Spencer it is 5700 feet. The average frost-free season at Dubois is 125 days while at Spencer the average is 96 days. The annual precipitation varies from about 18 inches in the lower Birch Creek area to about 20 inches in higher elevations. At Dubois the average annual precipitation is 10.9 inches.

In the higher elevation of Clark County moisture and temperature conditions make parts of the county suitable for summer sheep and cattle ranges. A limiting factor in the dry land production of grains and other crops in the lower elevations is moisture. Thus, Clark County is primarily a range livestock area. Approximately 18,000 head of cattle graze in Clark County during the summer with about 7,000 remaining year round. Nearly 80,000 sheep graze on summer range and about 5,000 winter in the county. Except for a few dry farms nearly all ranches maintain livestock.

Only limited crops can be grown in the county because of the length of the growing season, weather conditions, and altitude. Only one cutting of alfalfa hay is harvested in the Kilgore area and there are generally two cuttings in the Medicine Lodge area. About half of the cattle and most of the sheep grazed in the county are wintered outside of the county because of the harsh winter conditions. The range areas have been greatly improved in Clark County because of rotation grazing, sagebrush spraying, and water developments.

The largest U. S. Sheep Experiment Station in the world is situated six miles north of Dubois. Lumbering and mining are also important industries in the county. Minerals found in this county are lead, silver, copper, coal, bentonite, gold, and phosphate. There are possibilities of oil and gas. Opal deposits are being developed.

There are many historical sites in the county. Indian writings and artifacts date back 2,000 years and pre-historical bison bones have been found near Dubois. A cave has been found in the area which was determined to be 4,000 years old.



Cedar Point

XIII - CEDAR POINT INDEPENDENT SCHOOL DISTRICT # 3

The following material was found in the files of the library of the Upper Snake River Valley Historical Society. It was put together by Glenice Smith Anderson, another of those citizens of Southeastern Idaho who care about preserving their memories by putting them down on paper. They are being included in this book so that all can share in her memories.

"Records in the Fremont County Courthouse, which start in 1906, show the combined school records of Mountain View - Cedar Point. These were the only records I could find of Mountain View. In studying the history, I came to the conclusion that the school was first called Mountain View and later renamed Cedar Point, and that both names were used until Madison County was formed in 1913 at which time the School District became known as Cedar Point Independent School District #3 of Madison County, Idaho.

"Cedar Point is located in T455 M Range 39E. All Sections of 2, 11, and 14 and parts of Sections 12 and 15 were included in the district. Roughly speaking, it covered an area beginning at the Erikson Dugway, south of Rexburg, going west to a point a mile east of the LDS Church in Burton, south into the Independence area to the Texas Slough, east to Thornton, crossing the railroad and business district to the road east past the Union-Lyman School, then south to the Bybee Dugway road, east again to the point of the mountain and north along the bench to the point of beginning.

"Some of the children were of Japanese descent and they would attend school also on Saturdays at a Japanese school which was a little west and north of the district. There they learned about their own culture and also Japanese reading and writing.

"Into this area south of Rexburg came the early pioneer homesteaders. Some came walking or riding horses, with others in buggies and wagons. Some came by way of Market Lake (Roberts), climbing the Menan Buttes, crossing the Snake River and various sloughs and through thick forests of trees. Some crossed the Snake River to the south. Many were of humble circumstances and others were more wealthy. It would be a community of people from different cultures, different religions, far away lands, and various parts of the United States. Gradually they blended all together to make a better life for themselves and their posterity.

"Homesteaders could obtain up to 160 acres of land from the Government. Some who came to this area were Alexander Erikson, Joseph Ricks, John James Johnson and his sons, Ross, Willard and James, Henry Freeman, John Engleley, Henry Fikstad, Oscar Fikstad, James Watts, Charles Cook, Earnest Baumgartner Sr., Azangelo McCarty, Mr. Hawley (or Holley), Charles Thomason, Thomas Smith, John Erickson, Roland John Freeman, Alvin M. Nichols, Amos George Arnold, George Steven Arnold, Joseph Struhs, and Alfred Bailey. Many of their descendants are still farming the land and improving the community. Some broke soil on the Rexburg Bench. Leaders in various fields of work came from these humble beginnings as they worked hard, sharing skills and material things. They were united in sorrows, births, fires, sicknesses, marriages, deaths, and in all social activities.

"Several canals were built. The Burton Canal came out of the Texas Slough. Liberty Park Canal, Nelson Canal, and Reid Canal came out of the Snake River. The Rexburg Canal came out of the Teton River. These canals were made with horse-drawn slip scrapers. The rocks for levelers were hauled in wagons by horses and shear manpower lifted the hand shovels.

"Many helped get the sugar beet and other farming industries going. Two high rise beet dumps were built, one at Winder and one in Thornton. These were built in 1904. Later, in the 30's, they were shut down and one was built at Mark, which was located at the inter-section of the highway and the Independence-Burton road one mile north of the town of Thornton. This one was closed in 1976.

"The railroad from Lorenzo north was built about 1900 and the town of Thornton was begun, part of which was in this school district.

"Also at Winder, at the point where the Lyman-Archer road leaves the Yellowstone Highway 191, about two miles south of Rexburg, there was a cement mixing plant which made irrigation pipes and head gates. Two brothers, Herman and Joseph Struhs, owned it.

"John James Johnson saw the need for a community cemetery and donated the land for the Burton Cemetery.

"It is interesting to note that these early pioneers formed a home guard for their protection. (Indians were thought to be a threat.)

"The exact date that the first school started is lost. However, according to the diary of Jim J. Johnson, it was held in one room of his father's, John James Johnson, log home. This home was located on the west side of the road about three-fourths of a mile south of Winder on the Lyman-Archer Highway. The first teacher was S. C. Clay. The students brought their own books, paper or slates, seats, and desks. These early pupils ranged from five years in age to their late twenties. Jim J. Johnson was one of the pupils. Mr. Clay was advised to keep a gun at school to keep the discipline and to protect them all from Indians and desperados travelling though the country side.

"Mr. William Erikson, who is still living at the time of this writing in 1983, told me that he began school in the log

building in 1901 at the age of six, and that his teacher was Mrs. Cynthia Jones Freeman.

"About the summer of 1900, these hardy pioneer families decided to build a schoolhouse. They took time from their busy summer schedules to go into the mountains to the east and get out logs and cut some of them into lumber. They built the log school house on land owned by Joseph Struhs, which is just north of the present building. All the work was done free gratis. Two years later, the second school building, the one still standing in 1983, was constructed.

"After the building was completed, the men stood looking at it and tried to decide upon a name for it. Earnest Baumgartner, Sr. laughingly suggested 'Poverty Flats' as everyone was so poor. Then looking to the south and east and seeing the beautiful cedar-covered point projecting out from the Rexburg bench, George Amos Arnold suggested it be called Cedar Point and the school was named.

"This frame building had two rooms and was later divided into three rooms and a hallway. Some say the south room was added later. Folding doors divided the upper grade room and the primary grade room, making it so they could open the doors and have a stage for programs, graduation, elections, dances, etc. The primary teacher taught the first two grades. The intermediate teacher had three grades and the upper grade teacher taught three grades. In the 1930's the south room was divided and an extra teacher was hired for one year. He taught two of the grades. Later there were only two teachers with four grades to a room and the middle room was used as a recreation room.

"The stables, coal sheds, and outdoor toilets were to the west of the building. Many teachers and children drove buggies or sleighs or rode horses to school. Others walked. In the early days the roads were often snow filled and impossible to travel over.

"For our drinking water there was a hand pump near the front gate. Later on a bucket of water, and then a five-gallon covered crock stood in each room on the corner shelf, with a common drinking cup. Finally we were blessed with a covered crock with a spigot on the side. We made our own paper cups from tablet paper or brought our own folding cup or other cups from home. It was a happy day when the school district installed a drinking fountain in the hall.

"There were plenty of windows so we seldom used the electric lights. We had blinds on the windows and the windows could be opened for ventilation. The walls were of lathe and plaster and there were plenty of green blackboards. In order to keep dust to a minimum, the floors were swept with oiled sawdust.

"At first there were double desks and later on single desks, both having holes for the ink bottles. The desks had a shelf underneath for keeping books and supplies. The desks were fastened by screws to boards the length of the space allowed for them. Much carving was done by the boys with their pocket knives when the teacher wasn't looking. Also it is true that the boys enjoyed dipping the girls long braids into the ink bottles. Later we had fountain pens.

"The seats were hard and we were expected to sit quietly in them for long periods of time. School began at 9 a.m. and at 10:30 was recess for 15 minutes. Then we sat from 10:45 until noon. Lunch hour was one hour. School resumed at 1 p.m. until 2:30 and then the afternoon recess of 15 minutes. The last part of the school day was from 2:45 until 4 p.m. The children in the smaller grades, or little room as we called it, got to go home at 2:30. Each subject was taught for 15 minutes each day.

"We would hold up our fingers for permission to do things like sharpen our pencils, to speak to the teacher or a neighbor, or to visit the outhouse. Oh, how we longed just to get up and move around. Another incentive during study hours was to ask to take the coal buckets out to the coal shed and bring them back filled so the older boys or the teacher could keep the fire going.

"For heat we had a big pot-bellied stove in the corner of each room with a metal shield around it. There was a ventilating pipe leading outside. On this pipe and on the metal shield, we would dry our wet clothes and canvas top overshoes. Sometimes we would put our frozen lunches on the pipe to thaw. Our lunch boxes were made of syrup, lard, or tobacco cans. At times we sat shivering and other times we were too warm, depending on how close our seat was to the stove and the temperature outside.

"The men and women who taught in this school were for the most part good teachers who did their best with the materials at hand. Most were concerned over each child and usually no child was favored. They were treated the same and taught according to their abilities to learn. The teacher did not have the aids they have now. The lessons were placed on the blackboard and tests were made up by the teachers. The law required the teacher be at school at 8:30 a.m. and they could not leave until 4:30 p.m. but many came much earlier and stayed much later to prepare work and to help the slow students. Some of the children and their parents did not yet understand or speak the English language causing an added difficulty for all concerned.

"The day always began with the Pledge of Allegiance to the American Flag and prayer, then singing, and a story. Subjects taught were: reading, writing, arithmetic, spelling, Palmer method of penmanship, health, geography, history, art, and music. The teacher was the supreme authority. Whenever an unexpected visit was paid by the County School Superintendent, the current three trustees, or Mrs. Sarah Barnes (the truant officer) came, everyone tried to be on their best behavior. Even the teacher tried harder for her teaching was often judged by these visits. Sometimes it determined her job for another year.

"Besides the regular school subjects we learned other basics of life, such as being proud of our country, being respectful to older people, cultivating polite manners, how to get along with each other in times of stress and anger, and how to share and help each other whether younger or older. Each reading lesson had a moral to be learned. We were required to do a lot of memorizing and this prepared us greatly for future problems. We were taught to take care of our own property and not to abuse other people's belongings. It was instilled in us to have pride

in our school and its surroundings. Often we helped clean the school grounds and the building, bringing soap to scrub the woodwork, etc.

"In the spring came Arbor Day and we planted trees around the school. We also learned discipline from marching in and out of schoolrooms and obeying other rules. Before the advent of school buses in the early 30's, we traveled to and from school however we could. Living on farms, we knew how to work and we had learned much about life and birth. Going and coming from school we learned other things, too, such as how the soft dirt felt between our toes, where the first spring flowers lay hidden, and the names of the trees and other green things. We knew which willow made the best whistle and where each kind of bird nested and, oh! How fun the frogs were to watch and play with. We observed the seasonal habits of small animals and sometimes even larger wild animals. We had to learn how to keep warm on cold days, playing in the snow.

"Of course, there were always some name calling, fist fights, etc. However, if we didn't want to be punished for fighting or being late for school we learned to settle our own differences.

"Athletics at Cedar Point consisted of track, baseball, and basketball. Some learned to play well enough to compete on high school teams, and college teams. Sometimes we traveled to another school and they came to ours. Everyone played the fun school games of marbles, hopscotch, run sheep run, kick the can, etc. Sometimes we came early to school to have a baseball game, choosing sides among the boys and girls.

"In the early 1920's, swings, whirly gigs, and a slide were purchased. Most days our parents didn't need to tell us to hurry to school. We hurried on our own so we could use these new facilities, often standing in long lines waiting our turn. Most of us had never played on such things before. The front gate to the school yard was a whirling gate and we loved to climb on it and go around in a circle.

"Some learned to be expert horseback riders as we journeyed to and from school each day. Most could do several 'tricks' on the back of a horse, some as well as what we see in the modern rodeos of today.

"We skated on the frozen ponds and canals. In the winter time, the teachers, in their goodness, would sometimes ring the noon or recess bell a little late and let us skate just a little longer, or play ball or ride the runners of a sleigh.

"Many of the boys and girls had to quit school early in the spring and start late in the fall in order to work on the farm or at home. Thus, many were older when they graduated.

"In the seventh grade, we took state-wide State Exams, prepared by the State Superintendent's Office in history and geography. During our eighth grade year, the State Exams were in other subjects. The student with the highest grade on these exams gave the Valedictory address at the graduation exercises. Graduation from the eighth grade was an important event and most always the graduates had new clothes. For some it ended their school days.

"I have attempted to get the names of all the teachers who taught at the school. S. C. Clay and Cynthia Jones Freeman came first and second. Following are the names of other teachers who taught, some for a year or so, some for several years and at different times. They are listed at random, not necessarily in the chronological order in which they taught. They are:

John O. Bramwell
Grace Morrison
Mary Christiansen Smith
Alma Crane
Arnetta Goodliffe
Greta Horne (Neiman)
Joseph Rytting
Charles Edward Soelburg
Reva Willmore Mickelson
Edith Burke
Vendla Trost
Bertha Bood (Swecker)
Gladys Thomason (Spaulding)
Curt Meng
William J. Lewis
Ortha Johnston
Denton Clements
Mr. Green
Hazel Wilding (Beebe)
Mary Fisher (Meyers)
Henry Fikstad
Grace Larson
Olivia Cluff (Evans)
George D. Marler
Clarence Taylor
Ornsby Wilford Johnson
Lou Bybee (Salsbury)
Irma Christiansen (Nichols)
Hattie Fikstad
Jessie Archibald
Myrtle Mack Stanger
Ardella Beach
Irma Harrison (Magleby)
Sarah Barnes
Sterling Nelson
Ruth Alice Swecker (Brower)
Lorena Ellsworth (Murdock)
William Jenkins
Afton Hinckley
Levina Norman (Holman)
Ione Swendsen
Wesley Stewart
Andrew Nelson
Manilla Moulton
Melva Larsen (Jones)
Earl Pitt
Bertha Jenkins (Riley)
John Austin Belnap
William Klinger
Gus Matson

Mrs. Myrtle Young Pratt taught singing at the school for a while. Glenice Smith (Anderson) taught three months one winter in the evenings. She taught the basics of arithmetic and English to the Mexicans and Indians. Some of the janitors were Mr. and Mrs. Charles Briggs, Mr. and Mrs. Joseph Struhs, and Mr. and Mrs. Emil Anderson. In earlier years, some of the teachers would do the janitor work.

"The school closed in 1984 and the last two teachers were Hazel Wilding Beebe, principal, and Manilla Moulton, the lower grade teacher. Those graduating that year were Ruth Arnold Fullmer, Joy Robison Leatham, Marvin Larsen, Warren Bood, Edwin Hunsaker, and Mary Moulton Hansen. The last trustees were Emil Anderson, Arvid Edstrom, and Charles Briggs.

"Over the years the Church of Jesus Christ of Latter-day Saints held Primary in the school building each week. Also some LDS religion classes were held. Some Primary and State Elections were held there as well as all district school elections. The water board meetings were held there too.

"Trustees who served were Earnest Baumgartner, Sr., Peter J. Ricks Sr., Peter Taylor, Jim Johnson, Joseph Struhs, Charles Briggs, Stanley Thomas Arnold, Earl Smith, Fred M. Fisher,

Alexander Erikson, Mrs. Ben Fife, John J. Johnson, Oscar Fikstad, Arvid Edstrom, Emil Anderson, Henry Freeman, William Freeman, George Arnold, Eugene Smith, "Ross" Johnson, and Fred Marshall.

"The following are some of the interesting incidents which happened at the school. Some of them are my memories and some have been told to me by others.

"My mother, Mary C. Smith, was a teacher there. I remember her coming home and preparing lessons and tests for the next day. Sometimes she gave the lessons to us and we would help gather material for the next day's lessons, mostly rocks, leaves, animal bones, etc. She would tell the stories she planned to tell the next day. She was a very expressive story teller.

"At recess time, at noon, and 4 p.m. we passed the wastebasket around and all desk contents and floors were inspected for clutter. Each desk was supposed to be neat and orderly. We sat quietly until each row was given permission to march out. A student would usually clean the blackboards and there was always one willing to take the erasers and pencil sharpeners out to clean them.

"We often hurried to get our own lessons prepared so we could help the younger children with their lessons, or get a book to read from the small school library. One lady remembered that it was so wonderful to get something to read besides one's every day lessons. Many did not have extra reading material at home.

"Some of the children didn't have enough to eat at home or didn't have any lunch or special treats. My sister, Swinna Smith (Bennett) remembered how she saved her orange to eat later. She sat at a double desk with another girl. When time came to eat the orange she could not find it. Her seat mate said she hadn't seen it. However, the peelings were on her side of the desk. The girl had never tasted an orange before. Sometimes our lunch boxes were quietly raided by hungry children.

"We always enjoyed the dances, parties, and picnics whether they were inside or out. In early days Mrs. Frandson would play the mouth organ and other times there would be other instruments played by local people.

"Then there was the wonderful program and big sack of Christmas treats compliments of the school trustees and delivered to us by Santa Claus. There were candy, nuts, popcorn, apples, or oranges. Many times it was the only such treat and Christmas present some of the children had.

"We also loved the other holiday parties. I loved Valentine's Day when the hand decorated box was filled with valentines. There were some children who received only a few or none and others many. One man recalled the once he and another boy did not receive even one. The other lad cried but he didn't. But even now it hurt not having at least one valentine.

"Some started a wrestling career at school. Even the girls would wrestle but all the other girls would gather around those who were wrestling so that the boys would not see their knee-length full bloomers. Girls were never allowed to have fun climbing trees for the same reason. It was a nice change in the 30's when slacks and overalls started to be worn by girls.

"In the spring, Field Days were held at the various schools with all kinds of contests. Competition ran high. Pries were not given but ribbons and banners were. Under the supervision of Mr. Wesley Stewart, the teacher who taught the longest consecutive period from 1932 to 1940, the school won games and contests nearly every year. In 1936, Cedar Point won over all schools in the county. Many of these students excelled in High School and College games.

"We loved the Spelling Bees held each week. Loraine Baumgartner, under Mr. Stewart's supervision, won the county contest one year, and others did well. My sister won one year. Mostly these activities were fun because of the personal satisfaction we had of doing our best. Whether we won or lost wasn't the main goal.

"We played Anti-Hi-Over the out buildings. Oh, yes, the boys had fun chasing the girls into the toilet and then standing around threatening to catch them if they came out.

"Earnest Baumgartner, Jr. remembered the school district would often buy a railroad car of coal to be delivered at Thornton. They would then hire men to haul it in wagons and later in trucks to fill the school coal shed. What was left over was bought by the members of the school district at the same cost.

We enjoyed snowball fights in the winter time. Also we made snow forts, etc.

"One former student said it was wonderful to have singing time during school and to have music lessons on the piano. Before radios and TV, many craved to hear music. We loved all the old and new songs. Anyone who played a mouth organ or other instrument was considered special.

"Sometimes our punishment for disobedience in school was unfair; at least it seemed that way to me. One man said he liked to talk and the teacher put adhesive tape over his mouth. When it was taken off, part of his skin came with it. One big boy was thrown across the room for disobedience. We were all scared. We respected the teacher and studied harder.

"Some couldn't afford to go to the dentist to have their teeth pulled, so the teacher would tie a string around the tooth and the other end of the string to the door handle. Then she would have someone open the door with a jerk and the tooth came out. You were a hero if you didn't cry out.

"I remember we children standing around reverently while trees were planted in the southeast of the lot in honor of three soldiers who died in the First World War. Their names were Melvin Fikstad, Middleton, and Ricks.

"Victoria Swendsen, a homesteader's wife, walked about two miles from her home to plant one of the first trees on the school yard. She said the children needed shade and beauty.

"One former student remembers when a girl took the part of a wise man in the Christmas production. She wore a beard as part of her costume and when she stood up her beard fell on the floor.

"Another said all he went to school for was to play baseball, and he was an excellent player. Often we would make our own baseballs out of string. This was done by winding odd

pieces of string very carefully into the size of the ball we wanted and then sewing all over it in a particular way. It was a great thrill when rubber balls and real ball bats became available.

"Marbles was the game to play in the spring. Usually we played 'for keeps.' Great was the champion with the most marbles.

"One man said he was late for school every morning and had to stay in at recess because of it until the teacher finally found out the reason for his tardiness. It was because he was required to milk and feed the animals at home before he could come to school. After that he wasn't punished anymore.

"Joseph Bood and his sister, Anna, and another girl hid in the old log school house being frightened of Indians traveling by. Nothing, we thought, could be worse than being captured by an Indian.

"I loved to hear the bells ringing in the schools in the county, plus the Rexburg City bell. Then there were bells on the many trains as they passed through. Every morning we would listen for the 8:30 bell and knew it was time to start for school. Many clocks in the homes were set by these bells. On Armistice Day, the trains rang bells all day as they traveled up and down the valley and the school bells were rung all day.

"Another student remembered how her mother would help her put on her skates and then she would grasp hold of the back of her brother who was also on skates and they could skate to school which was about a mile and a half away.

"And then there was the time the teacher found out two boys were skipping.school. So he got into his car and found them over by the Reid Canal. When they came back they were humbled as they had a good spanking.

"A teacher told me of a student who claimed to be the teacher's pet. So the teacher put a sign on her which read 'Teachers Pet.' It cured her bragging.

"Another child couldn't remember left from right, so the teacher put a feather on the left foot and a straw on the right foot. Then he went marching around saying, 'Left foot feather, right foot straw.'

"Some of the students from this school became statesmen. Others served their country during the wars and some lost their lives. Very few got in trouble with the law. Some took their places in the head of various school organizations. All of us going to this small school had a chance of being a leader in something each day and of assuming the responsibilities related to a particular position. Often we had to make our own recreation. Each became a friend to all. Not all of us liked the same thing, the same teacher or fellow classmate, but we learned to be compassionate and concerned for others and to share and excel in all things. We learned that within ourselves was the power to be happy and have success if we would work and strive for that goal.

"One man said we were a big happy family at the Cedar Point School and it was nice to feel so much love most of the time."

XIV - COMMUNITY HISTORIES

Newdale, Idaho

The following information was compiled by J. Leigh Chantrill of Newdale. She is a long time member of the community and spent many hours gathering and arranging the information.

"I have pictures of Newdale in 1915 and there wasn't much of a town here at that time. The town really grew fast from 1914 but it grew steadily. We moved to Newdale in the spring of 1918. At that time there were many businesses here and many new homes. There were about as many homes in 1919 as there are now.

"On June 27, 1914, the branch of the Oregon Short Line Railroad bought a right-of-way from Fred and Sam Schwendiman. Then people started to come.

"In 1914 Edwin Moroni Stocks built the first house and it is the one that Paul and Zola Allen live in. The next house was brought from Teton by Mrs. Hansine C. Hansen, a widow, and her sons. It is the middle section of the house between Wayne Hansen's and Max Stalker's houses. The house has since been enlarged. My parent's family lived in that house in the 1930's. Burt Garner built the next house and a grocery store.

"Lillie Schofield was the first girl born in Newdale and it was in the house on Helen Robinson's property. It was originally across the street.

"The businesses were a printing shop, a hardware store, a bank, a barber shop, two grocery stores, two lumber yards, three elevators, a mercantile and drug store, a blacksmith shop, an implement house, one livery barn, a garage, and a hotel. There was no church house nor a school house. School and church were held down on Main Street in any vacant spot they could find.

"I can remember when the well was developed. Father came home and said he had signed a note to help pay for the new pump. It cost $15,000 for the water system. On March 17, 1916, the village water system was completed and the first water was elevated into the high tank. The first well was dug on the property where Randy and Sheri Schwendiman built their new house-across from Paul Allen's. The drilling tools were lost in the hole and they couldn't get them out, so a well was dug at the present site.

"Things have really boomed since 1915. The railroad built a very attractive depot which aided in the business of shipping all farm products.

"An incorporated company known as Farmer's Wholesale Company built a large warehouse which then became the shipping point for grain.

"NEWDALE WAS THE THIRD LARGEST GRAIN SHIPPING POINT IN THE NATION.

"A big hardware store was built containing both a store and bank. A recreation hall was upstairs. It's formal opening was June 14, 1915.

"In 1915 the Village of Newdale was incorporated. The first town board was:

Joseph Fleischman, Chairman
Frank Williams, Clerk
Burt L. Garner, Treasurer
Board Members: Edwin Stocks
George Bean
Henry Campeau

"On April 11th and 12th, 1916, the townsite was surveyed and plotted by engineers Cotton and Wilson of Idaho Falls. One recorded report says: 'In 1919 Newdale was a network of streets and avenues and is heavily strewn with buildings.'

"On May 27, 1916, several hundred shade trees were set out and many apple trees and other fruit trees.

"In 1916 a contract was negotiated with Utah Power and Light Company to bring electricity to Newdale. The Idaho Falls Daily Post published a notice with headlines that read: NEWDALE BRIGHT LIGHTS BECKON TO THE WORLD. ALL OVER THE UPPER SNAKE RIVER VALLEY THE QUESTION HAS BEEN ASKED, 'WHAT ARE THESE MANY ELECTRIC LIGHTS WE SEE TWINKLING UP ON THE BENCH EVERY NIGHT?'

"The Spanish Influenza hit us in 1918 and we all masked our faces when we were in public places. School let out that year because of the flu.

"It was really exciting when the new school house was completed enough so we could use it for school and church meetings.

"I remember riding in the old Nash Quad truck to deliver grain to the farmer's warehouse where Walters Potato business is now located. My Uncle Leigh Martineau drove the truck which was an army surplus truck from World War I. It travelled so slow that they would trail a wagon behind it loaded with wheat. There were about 100 sacks on the truck and trailer. He would wait in a long line to get unloaded.

"It seems like the Enterprise Canal has always been here, but the Canyon Creek Canal was built first in 1905 to 1907. It furnished water to Newdale and as far west as the farms of Neibaurs and Clarks and other farms west of town.

"The telephone service and Utah Power and Light Company were in here in 1915 to service the new thriving town.

"The year 1918 produced one of the best crops that has ever been produced in this area. Newdale was a tremendous grain shipper. It took a very long day to deliver a load of grain from our farm above Canyon Creek to Newdale. It was estimated that Newdale would double in population in 1919 alone, and the city lots had raised in value several times.

"Newdale had a commercial club, an investment company, and Sam Schwendiman had his livestock feed lots, barn and slaughter house, where Danny Staker has his buildings located.

"Newdale had excellent baseball and basketball teams. Fritz Seibold boasted that he could out wrestle anyone in the town until Ira Stevens took him on and subdued him with the dead-lock scissors.

"The people of Newdale were very progressive and hard workers and had a desire to make the area a truly good place to live. The first high school students in Newdale went to Teton City to high school. Then after a few years John Schwendiman's family acquired a school bus which was actually a new Dodge truck with a canvas over the bed. Newdale students started to go to Sugar City to high school in about 1927.

"Agriculture went into a depression in the 1920's and people were having a very difficult time to make a living. The people of Newdale started to move away. Some of the first to move were the Cunninghams and the Hammer families who moved to the Idaho Falls and Osgood areas.

"One of the first disasters in the local business of Newdale was when the big rock building burned, which housed the hardware store, the bank, the dance hall, and other businesses. It happened on Thanksgiving Day. Earl Schwendiman had made too hot a fire in his Dad's hardware store. My family had gone to Grandma Martineau's in St. Anthony and could see the smoke when we were over in Wilford in our horse drawn carriage.

"A few years later a very strong wind came up and blew the rock walls down, but this wasn't the end of the building because it was rebuilt again and housed the dance hall, store, and other businesses for several years.

"There was much land abandoned to lay idle in the late 1920's and the early 1930's. This ground was good breeding grounds for some of the biggest and best jack rabbits that ever lived. They were called Snowshoe hares. One Thanksgiving Day after dinner three of us boys from the town went out and shot nine of the beautiful creatures. We fed them to Sam Schwendiman's large pen of pigs. A few days later the pigs started to die. We were very concerned that the rabbits had killed the pigs, but a veterinarian diagnosed it as hog cholera. Most of the 400 pigs died. We were so happy that we weren't to blame.

"Sam Schwendiman drove his Chevrolet truck trying to feed his stock until the doors fell off and it was a complete wreck. Times were tough. My Grandfather, Nephi Martineau, leased a large amount of State land from the state for 15 cents per acre. It was where Woods and Parkinsons now farm. It took me 1/2 day just to go around one piece of ground with a harrow. Grandfather couldn't make enough to pay expenses.

"More students were going to high school so Spencer Haws bought an old school bus which only a good mechanic could run so we rode a real school bus, finally.

"Homes were moved out of Newdale during the depression of the early 1930's. More buildings were moved and burned. The beet dump closed. The potato industry continued to expand due to

the efforts of Harvey Schwendiman, Vern Hansen, the McKinleys, Phil Butler, Sam Schwendiman, and many others who felt potato growing was the most important opportunity we had. This is true to the present time.

"During the 1940's I was back to farm. Jay Robinson came back and bought the Fritz Seibold store. The World War II veterans came home, married good girls, and started a new generation of fine people. Most of the farms were being operated by a new generation with thought and effort being put toward more irrigation. They used wells, dams, etc.

"The Church members decided that we needed to build a new church house. Harvey Schwendiman was chairman of the building committee under the direction of Bishop Ira Neibaur, Clair Robinson, and Leigh Martineau. Many others helped on the project. Clarence Bean was the contractor who built the church with John Bean and many others who helped with donated labor. The new church house was completed and dedicated in 1952. A new Bishopric was set apart in March, 1952, which consisted of Clair Robinson as Bishop, Rex Howard and Leigh Chantrill as counselors, and Jay Robinson and Elmer Schwendiman as clerks. The Bishopric functioned for 13 years with minor changes in clerks with Don McCurdy and Melvin Schwendiman helping in the finance clerk positions.

"A swimming pool was built in Newdale with a new well to supply the water. The pool failed because of lack of patronage.

"The 1950's saw successful irrigation wells drilled in our area and there was some work done toward building a dam on Canyon Creek. There was a study completed but we were asked to help get the dam on the Teton River so we gave up on the Canyon Creek Dam Project. In 1961 meetings were held to plan for the Teton Dam. Canyon Creek Canal users were to get 70 second feet of water from the project by using six pumps in the power house.

"There were several bad accidents at the highway where it crosses the railroad tracks in Newdale so a large light was installed with a big stop sign. But more accidents happened and two people were killed so we persuaded the State Highway Department and the railroad to install the present light system of signal blinkers at the crossing.

"Steady progress was made in our town. The Robinson store is now owned by Mr. and Mrs. Augustin Gutierrez. Gordon Garner operated a service station. Warren Walter took over the Schwendiman potato business. There are about as many homes in Newdale as there were in 1919. A new generation has taken over. We had many good, hard working Mayors and the present Mayor, Layne Harris, and his councilmen have really improved our town to where it is a compliment to the valley. The same progressive attitude and ambitious determination exists now as there was in the early days of Newdale."

The School At North Salem

Mr. Theo Fullmer was serving as the President of the Upper Snake River Valley Historical Society when he wrote the following article dated March 15, 1988.

"The little Red School House in North Salem was located about four and one-half miles north of Rexburg, Idaho, on the west side of the Rexburg to Parker road. It was situated below the hill and across the Consolidated Farmers Canal next to the LaMar Mortenson Farm and Army Surplus Store. I'm sure the property is owned by LaMar and the school house was torn down by the Mortensons after the Teton Dam Flood. The old lumber coal house is still standing.

"The school was built by local contractors, the Summers from Rexburg or it could have been the Rocks from Hibbard. This was around 1903. It was built with a red brick. This was a solid brick with plaster on the inside. The roof was of red cedar shingles. It had two rooms for the eight grades of school and there were living quarters for the teacher or teachers. It had a stove in each room which burned coal. I remember the large, round stove in the big room on the south and west. There was an outer jacket that encircled the stove and stood three or four feet out from it with an opening in the front where the coal could be put into the fire box. The pupil's desks faced the north toward the teachers disk. It was built on a plot of ground about two acres in size so there was lots of room for the school yard and play grounds. Big cottonwood trees grew on three sides to the south, west, and north. Some of these trees are still standing.

"It was built for the local community so the children of the surrounding area would have a school available during the long, cold winters. We either walked or rode a horse. The school district didn't take the responsibility of busing kids to school until about 1920. Some of the families for which it was built were the Mortensons (They numbered four or five families), the Worltons, Roylances, McMinns, George Petersons, Wilford Prices, Belnaps, Larsens, the John Charles Fullmers, Homer C. Fullmers, Calaways, Eldoris Loveland, Jensens, Wasdens, Sheldons, Williams, Harris families, Ray Anderson, Pattees, Norfields, and Lavertys.

"Some of the teachers were Joseph S. Brown and his wife, Mrs. Peters, Henry Hogan, Gerald Larsen, Mrs. Atkinson, a Mrs. Peterson, Vivian Galbraith, Delpha Jensen, Frank Ricks, and Blanche Hansen.

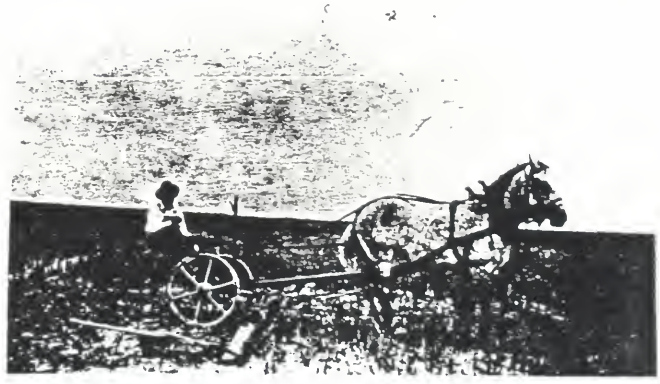
"I understand an earlier school was built on the hill above the Consolidated Canal across from the William Laverty home, but I don't remember that building. Other schools in the surrounding area were the Hibbard School, Plano School, and Burton School. I started school in North Salem in 1919, went for about three months, and then transferred to Sugar City with my older brother and next younger sister."

Mud Lake

As a class assignment, Julie Holloway and Colleen Munns assembled the following information and pictures concerning this area west of the Snake River in Jefferson County. They handed their finished project in on May 18, 1982. It gives some added insight to this desert country.

In this area of desert the sands were a constant trouble. As the winds blew the land actually changed. Trees were planted as a wind break around their homes to protect them from the sand storms.

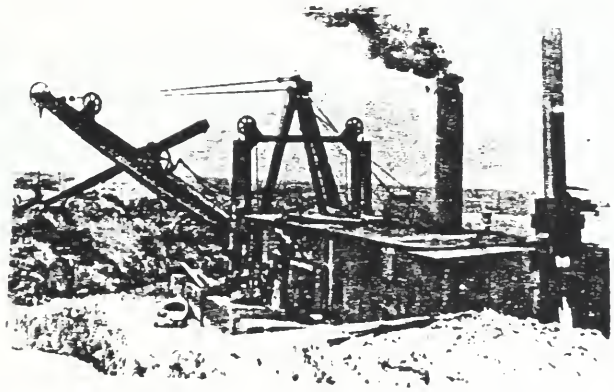
Haying in the Mud Lake area was hard. Here is a picture of the Mitchell family taking a short break to pose for a picture. They are Bruce, Alex, Tom, and Sandy Mitchell. In the second picture Tom Mitchell is riding the hay mower. It would be similar to how a swather is used in todays hay operation. Thev didn't have balers so the hay was then gathered loose, and hauled on wagons.



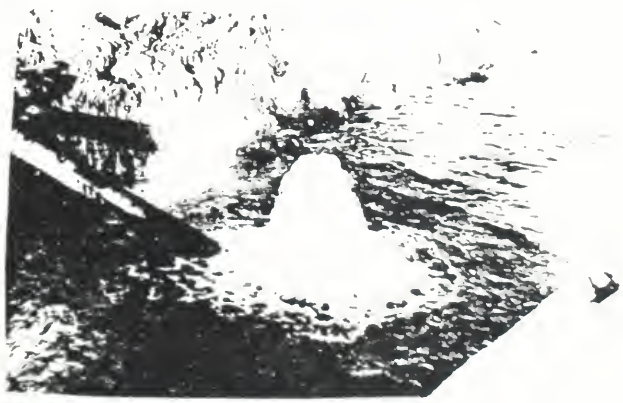
This is a hay derrick. It used to be a prominent feature on all the landscapes throughout the farming community. Now most of them are gone as modern haying techniques have taken over. The derrick was used to carry the hay to the top of the stack. Pulleys were run by horses which were hitched to a cable running to the top of the pole. A fork slid under the hay and then it was lifted to the top of the pile where it was dumped.

Important to the hay operation was the supplying of sufficient water to the crop while it was growing. In a desert

area this meant canals. Most of the canals in early times were built with horses and fresnos (scrapers). What a welcome sight the 'floating dredge' pictured below must have been to the settlers of Mud Lake. It was run by steam and had the power to build the big canals. It had a large scoop and could not only dig the canal easier but it was also quicker.

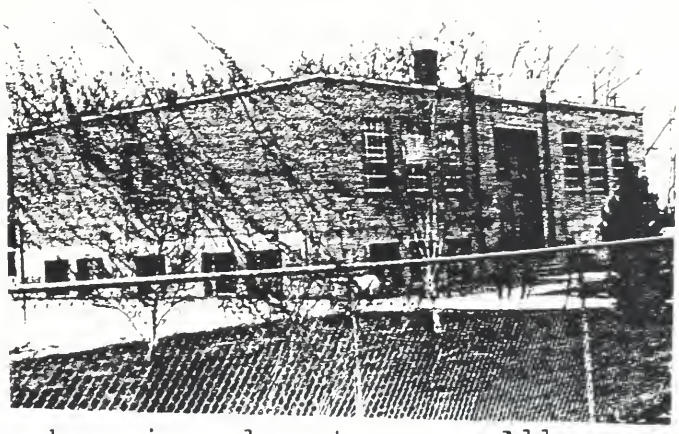


A settler could not make a living without water. If water could not reach their home by one of the finished canals (pictured on the left) they might have to leave the country. There were a few 'artesian wells' (picture on the right) in the community. These wells supplied some water but it was not sufficient for a large farming operation. The canals were the answer to farming in Mud Lake.



These two Russian Olive trees shown below mark the site of the old two room school house used by the early settlers. The trees were planted by Ben and Elaine Jernberg. Many of the Mud Lake kids went through their first eight years of school there.

This school has since been removed and the kids go to the new school at Terreton. This school was built in 1945.



Try to imagine building a log home in a desert area. All the logs had to be hauled many miles from the mountains to the west or north. The logs were also used for heating in the desert where temperatures in the winter have been recorded for many days in the below zero category. The second home is a more modern log house with a shingled roof and a cinder block chimney. The latter was probably added later than the original construction. There are not many log homes in the Mud Lake desert area as there were saw mills as close as the forests. The saw mills could reduced the logs to wood planks for siding for a house.

Labelle

The following information came from an interview of Edith Morgan Matsen by Becky Jones of Billings, Montana. Miss Jones was part of the Ricks College class mentioned before who went out to find some history about Eastern Idaho communities. The information was assembled in the Spring of 1973.

"Edith Morgan Matsen, 72, has lived in LaBelle almost all her life. Her parents came in wagons from Salt Lake and forded the dry beds to settle in LaBelle. Mrs. Matsen said that a gentleman was coming to settle in LaBelle but could not ford the dry beds and so remained on the southern side where he began the present town of Rigby.

"Mrs. Matsen remembers the social life in an area not entirely Mormon. The saloon and dance hall brought [illegible] from all over the area. Mrs. Matsen remembers sitting across the street at her friends' home and watching the action in the saloon. Mexican migrant workers in the area for the beet harvest entertained with their music although most of the children were afraid of them. A widow's 'rough house' was another subject of much gossip.

"The middle of the LDS ward there was located at the Theodore Beck home where all the community gathered to enjoy the

socials the Becks were always having. The people would enjoy very pleasant times under the Beck's Lumbardy poplar trees.

"Horseback riding was the most enjoyable of all sports for the young people. Mrs. Matsen recalls riding everywhere and taking trips up to Heise Hot Springs on horseback.

"Much of the activity centered around the school where the students found the teachers to be very much like parents. Mrs. Matsen feels that 4-H was one of the 'bright spots' in which the teacher always took a big interest. At one time the girls were allowed to cook hot-lunch for the other students as practice. During the summer, the teacher helped the girls in 4-H and in 1918 LaBelle won a county canning contest by canning over 60 quarts of vegetables and fruit.

"The State Fair was in Boise and Mrs. Matsen went there. The fair was small enough at that time to allow all the counties to participate. Mrs. Matsen and the county leaders went with the other girls to compete in giving demonstrations. She remembers the demonstration her team was supposed to give. The only tomatoes the girls could find were over-ripe but they used them anyway. The tomatoes squished in their hands as they tried to peel them in front of the audience.

"Indians still wandered through the area, going to the mountainous country to hunt and then going back to Blackfoot. Often they camped under the Morgan's trees and would come to the house begging for food.

"Trips to Rexburg were often hampered by the Snake River that would wash out the bridge and make it necessary for the people to ford the river.

Building the bridge over the Snake River at Lorenzo, Idaho.

"Mrs. Matsen also recalls a polygamist family that lived in the area. The family lived in a double house where the two wives, sisters, made a home for their families. Mrs. Matsen said the families were well accepted by the community and generally lived without persecution.

"The dances seem to be an important phase of every generation as it was to the young people of Mrs. Matsen's time. The Virginia Reel was a great favorite. Mrs. Matsen recalls that the Lorenzo dance hall had a swinging floor and the greatest feat

of all was getting all the dancers in rhythm to make it swing. Mrs. Matsen also said many dances were held in the school house where her sister Vera provided the music on the organ.

"Though many of the buildings are gone, the memories still live in the citizens that helped build those memories and the community."

Upper Snake River Valley Historical Society

Presidents

1965	John Nash
1965 - 1970	Norman Ricks
1970 - 1973	Harold Forbush
1973 - 1976	Louis Clements
1976 - 1979	Jerry Glenn
1979 - 1983	Louis Clements
1983 - 1984	Dan Hemsley
1984 - 1988	Dr. Blair Rich
1988 - 1990	Theo Fullmer

Significant Events in the Twenty-five Year History of the Historical Society

1965, Apr 23	Organizational Meeting
May 12	Constitution adopted
1966, Oct 17	Historical articles appear in several newspapers
1967, Apr 13	Jessie Atkinson becomes first life member
Oct 18	Historical Society seal adopted
1970, Mar 21	Museum grand opening on College Ave.
1971, Feb 3	P. O. Box 244 becomes official address
Apr 10	First annual history fair held in Rexburg
May 6	Quarterly journal of history begins
1972, Jul 22	Hist. Soc. begins Pierre's Hole Rendezvous
1974, Apr 25	Quarterly name changed to Snake River Echoes
Sep	Organizes Fremont County Historical Society
1976, Jun 5	Teton Flood destroys museum and records

See Volume III of Campfire Tales for a complete list of all significant events of the Historical Society.